

World Outlook

NOVEMBER
1949



Howard Chandler Christy
1949

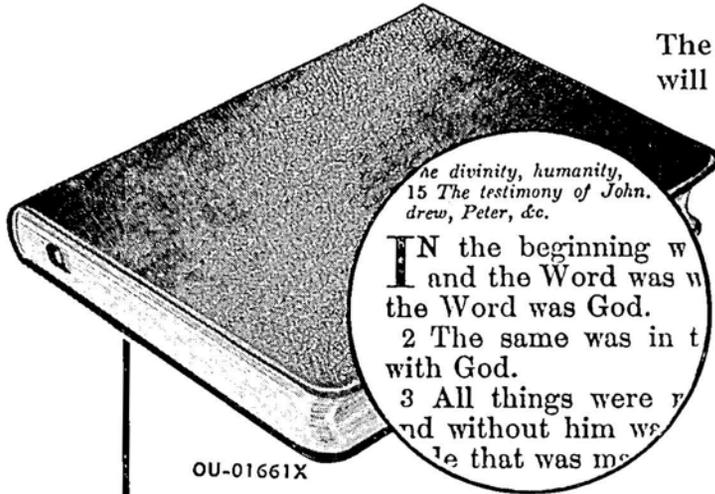
right, 1949, by Elmer T. Clark

THE GREAT COMMISSION—MATT. 28:16-20
By Howard Chandler Christy

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*the divinity, humanity,
15 The testimony of John,
drew, Peter, &c.*

In the beginning w
and the Word was w
the Word was God.
2 The same was in t
with God.
3 All things were r
and without him wa
le that was ma

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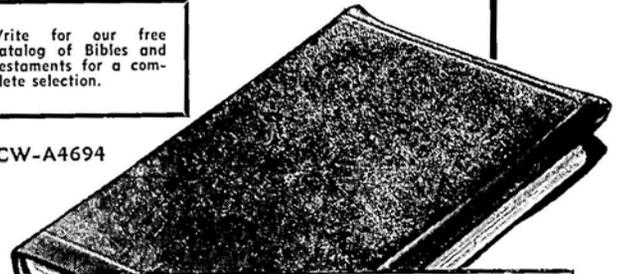
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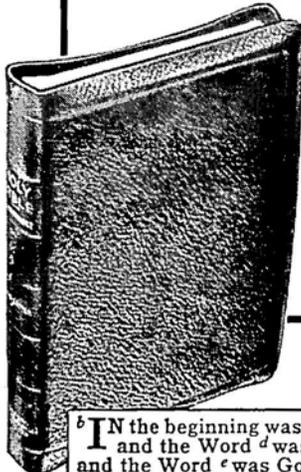


In the beginning was ^bthe Word, and the Word was ^cwith God, and the ^dWord was God.
2 The same was in the begin-
a Epl. 1. 6. we re
Col. 2. 9. 17 F
b Rev. 19. 13. Mose
c Ex. 20. 1. came
d Zech. 13. 7. 18 N
e Isa. 9. 6.
Phil. 2. 6.
Titus 2. 13.
f Rom. 5. 21.

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In the beginning was ^ct and the Word ^dwas w and the Word ^ewas God.
2 The same was in th ning with God.
3 ^fAll things were made

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LETTERS

● Is it not possible to print the **WORLD OUTLOOK** in plainer print, as it is very hard reading sometimes for older eyes?

I am a subscriber and feel that I want to read it pretty thoroughly, and it is hard with the kind of printing now in vogue.

Very truly,

Mrs. JOSEPHINE OLSON

Farmington, Iowa

Magazines for One Christian World

● We have been reading a lot of back copies of **WORLD OUTLOOK** and *The Methodist Woman*. I got the **WORLD OUTLOOK** first, and at once made up my mind to subscribe. A week later, we got *The Methodist Woman*, and were all the more determined.

I saw an article by Charles Iglehart, with whom I crossed the ocean when I first went to China; and a picture of Eugene Barnett, with whom I work in Hangchow.

When Mrs. M. had spent an hour with *The Methodist Woman*, she was all smiles.

We have had more contact with the Presbyterians and with the Quakers than we have had with the Methodists, but we want to say that in our opinion you are putting out the two finest magazines anywhere for making the world into one Christian world.

R. P. MONTGOMERY

Philadelphia, Pa.

Christian Rally in Korea

● On the morning of June 23, 1949, the Christian forces in the city of Seoul and surrounding villages gave a public demonstration of their faith in a huge mass meeting and parade. This had been planned by the National Christian Council in co-operation with church groups, and gave a united witness of purpose and determination to achieve this purpose. All Christian groups co-operated in a united demonstration.

More than 50,000 Christians gathered at the Seoul Grounds, some groups walking many miles from near-by villages. All groups carried identifying banners and slogans. A steady procession of groups filed into the grounds from early morning until eleven, when the formal program began. Missionaries, sitting in a reserved section of the grandstand, had good opportunity to observe the spirit of the people, and were impressed by the colorful display of banners. These carried such slogans as:

Let the churches of the world unite their strength to protect the churches of Korea.

Let the United Nations speedily carry out the unification of Korea.

Division in Korea is a threat to world peace.

Let the creators of the 38th parallel line also destroy it.

The entire demonstration evidenced the concern which the Christian forces feel, and their conception of the part they should play in the national development of Korea at this time of crisis.

Upon a small peninsula in Asia may hang the hope of survival of democratic and Christian ideals in the orient. And in that struggle the Christian people of Korea have a strategic and significant place. For this reason, the united Christian Rally on June 23, 1949, may well be counted a significant event in world history.

MARION L. CONROW

Korea

From Japan:

● I am on the train to Tokyo (36 hours of sitting on a straight-backed bench in a hot, crowded car). Two of my students and I are to join a group of about 30 young Americans and Japanese at a work camp. All of us are paying for this experience—we will spend three weeks working in helping to build a church youth camp ground and leading religious meetings in the community. Physical labor will consume about six hours of the day, and the rest of the time will be spent in discussion groups.

It is a most interesting sight to watch the rice planting. Every inch of land is dyked into small areas and waterways made that will carry the water to each little field and hold it there. The rice stands in water all the time, and the farmers must work in mud. It is a curious sight to see the men working in the rain with round pointed hats on their heads and straw matting on their backs as rain protection.

One year of teaching is finished—the successes and failures will become clear in the years to come. I'm certain that missionary life is no different from any other life. The basic problems of people anywhere are essentially the same.

I wonder if you've been getting reports of the Japanese repatriots who have returned from Siberia as avowed Communists. I have heard some Americans say that the repatriots should be put into jail immediately, but the Japanese people do not seem to be afraid.

I remember the first time someone said to me, "Tell me about your American Christmas festival." We never stop to think that our special days are as spectacular to foreigners as theirs are to us.

MARGE MAYER

Kwassui College, Nagasaki, Japan

A SPECIAL GIFT FOR A SPECIAL FRIEND

Send **WORLD OUTLOOK** to your friends at home and abroad. This is not just a December gift, but one that will be presented each month of the year—a gift that will lift horizons, enlarge visions.

A lovely card announcing the gift will be sent to your friend just before Christmas, bearing the name of the donor. Send your subscription orders immediately to **WORLD OUTLOOK**, 150 Fifth Avenue, New York 11, N. Y. (See rates given on page four.)

Busy Days at African Leper Colony

● During the past year, we have built eleven new huts and four dormitories. We have cut boards for repairs—termites love to eat door and window frames!

We have fifty hectares in gardens. They may be planted with cassava, rice, assami, black-eyed peas, corn, sweet potatoes, or peanuts.

We have ducks, chickens, pigs and goats.

We have planted 202 coffee trees, 123 banana plants; 28 mango, 30 coconut, and a dozen avocado pear trees.

Our church is improving. We have eighty-four active members. We surpass other churches with our tithing. Our missionary society gives liberally.

At the end of school, we will display and sell our handicrafts, and we will present our usual plays.

We feel we have had a successful year. Do come to see us—we like company.

RUTH O'TOOLE

(Mailing address: M. E. C. M.,
via Lusambo, Minga Station,
Belgian Congo, Africa)

Regulars and Specials in Japan

● Sometimes I fear that we write so much of our appreciation for the special relief supplies that those of you who give regularly through World Service and the W.S.C.S. wonder if we have forgotten you. We haven't—your regular giving is the most important of all, and is what keeps your missionaries on the field, and the schools, hospitals, etc., carrying on their regular work. Because the giving for relief and supplies is extra and above your regular giving, we speak especially of that. We are ever awed by your generosity.

On Father's Day, the high school girls invited their fathers for the first time. The men really seemed to enjoy it. The simple vesper service brought the challenge of the lines: "Two men looked out through prison bars—one saw the mud; the other saw the stars." As usual, the girls sang beautifully, conducting the entire service in English for their fathers. The girls are slowly learning how to plan and lead meaningful services of worship, as well as how to sing with understanding some of the great hymns of the church.

A visit from Nannie Hereford, now stationed in the Philippines, was a recent privilege. When the dormitory girls heard of her proposed trip, they worked for weeks on items to sell to their friends at a benefit bazaar—and had the thrill of presenting the money they made to Nannie, at a special service of dedication. After the Y.W. girls heard Nannie speak at chapel, they asked for the opportunity to make an offering for relief work, too. On a mission field, where one usually receives, I am especially glad for our girls to have experiences of spontaneous giving to those of another country.

My ninth grade "English" Bible Class on Saturday mornings is fun. This is outside the school schedule, voluntary, and in competition with all sorts of other activities. Of course, the sessions are a mixture of English and Japanese. The girls amaze me

by trying difficult tasks, including interpreting for me. They attempt more and do better than they do in their regular English classes. They sing the hymns with understanding and zest.

Our J-3 girls are a joy. How we wish they were to be here permanently! These girls have thrown themselves so wholeheartedly into everything that it seems impossible they have been here only eight months. They have done so much without the language that one wonders what they might achieve if they knew Japanese.

Clothing of any kind, especially wide shoes and underwear, plain laundry soap, powdered milk (well-packed in coffee cans and sealed with adhesive or paper tape), proteins and fats are always needed. Be sure to allow time for your boxes to reach us before you become anxious. It often takes two months or more. A postal card about the boxes helps, for they often arrive in such bad condition that we do not know who sent them. (Use the school address below for relief packages.)

ALBERTA TARR

Hiroshima Jo Gakuin
Kami Nagare Kawa Cho
Hiroshima, Japan

Youth for Christ in Rosario

● Four students from Union Theological Seminary in Buenos Aires are here, holding conferences on Christian vocations. Of course I am giving them opportunities for conferences with some of our girls.

I want some of our students to have opportunities of working, even during their school days, in some of our smaller, needier churches.

With the enthusiastic help of the teachers we are inviting all the parents of all the children to a tea, and then to a conducted tour of the school plant. (Some parents say they have never been beyond the vestibule or the office where they pay the bills.) The teachers have agreed to be in their classrooms to meet the parents, to tell them about the courses, and what kind of work their children are doing. After the tour, the Advisory Committee will take over and form an "Association of Friends."

We have a group of Choral Readers. They were asked to appear at a large all-city meeting of the Youth for Christ. The girls looked lovely, and read so well that I was very proud of them. They read one of the beautiful poems written by Bishop Barbieri, "The Cross among the Leaves."

The teachers join me in thanking friends at home for the Cash Supply money that has recently come.

HELEN FERN BAKER

Colegio Americano
Rosario, Argentina

Morgan Window

● We the people at West End are grateful for your using the picture of the Morgan window on the July issue, 1949, of *WORLD OUTLOOK*. It is really artfully done, and naturally the people here feel greatly complimented to have their church recognized after this fashion.

JAMES W. HENLEY, Pastor

West End Methodist Church
Nashville, Tenn.

Elmer T. Clark, *Editor*

Dorothy McConnell, *Editor*

Henry C. Sprinkle, Jr., *Associate Editor*

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By Howard Chandler Christy

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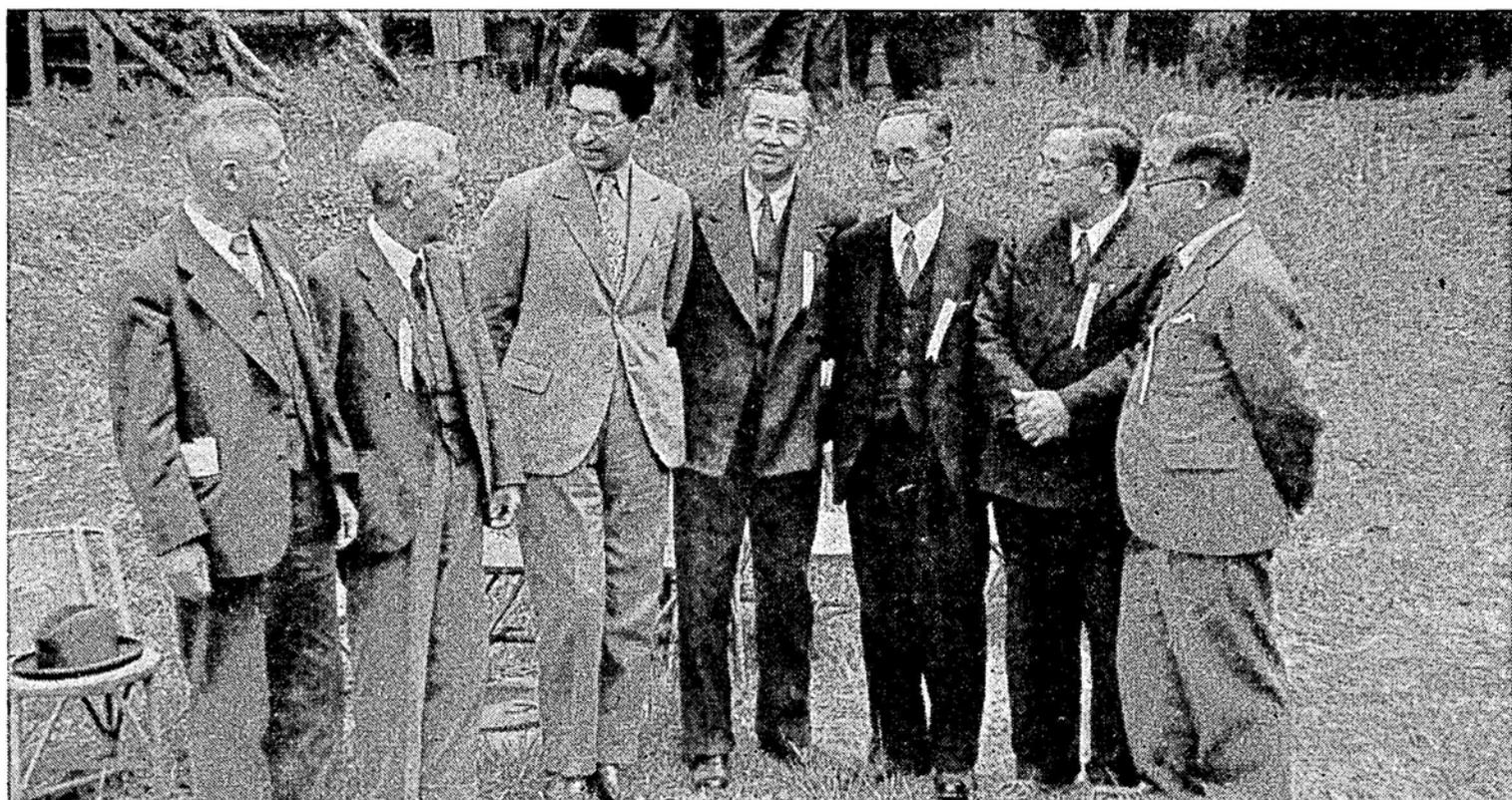
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● A group of trustees and university councillors stand with Prince Chichibu. Reading left to right they are: President Y. Toyoda of Aoyama Gakuin University, Dr. Y. Kato one of Japan's engineering professors now retired,

Prince Chichibu, Mr. Kiyoshi Togasaki, chairman of board of trustees, Dr. T. Yamamoto, professor and university leader, Mr. G. Okabe, Kobe businessman, Mr. Soichi Saito, chairman of Y.M.C.A. in Japan.

A University Is Born

by Charles Germany

AT THE FOOT OF MT. FUJI IN THE HEART of Japan on June 13th through 16th, final and formal steps were taken to bring into existence a great international Christian university in Japan.

Two world wars ago, a veteran Christian missionary, Dr. D. B. Schneder, began to talk in earnest about a cooperative Christian university in Japan. This was not entirely Dr. Schneder's idea. In 1889, this idea was first outlined by an earlier Christian missionary, Dr. Albertus Pieters. In 1901, Dr. J. C. C. Newton challenged people in America with the need of highest level education in Japan in a Christian institution. Following the World Missionary Conference in 1910, actual plans were drawn up, but the World War intervened. In 1915, however, Dr. Schneder succeeded in arousing again widespread interest. Dr. Schneder did not live to take a seat around the conference table at Gotemba, Japan, this

● A great new cooperative International Christian University in Japan is the dream which began to take form and substance at a meeting in Gotemba, near the foot of Mount Fuji, last June. Other accounts will tell of the technical plans of academic organization. Charles Germany, gifted writer who was present at Gotemba, tells this story filled with human interest of how "an idea that refuses to die" can use the men who believe in it."

June, but several of the men in whose minds Dr. Schneder planted the seed were there.

I walked into the dining hall on the first evening at Gotemba and took a seat beside Miss Alice Cheney, Methodist missionary. I was introduced to

Dr. Tadaoki Yamamoto, a small, very quiet man, dressed in a nondescript black suit which gave the impression that if there is anything extraordinary about this man, it's on the inside. Later on I leaned over and asked Miss Cheney what Dr. Yamamoto did. She said, with a twinkle in her eye, "He's a professional trustee!" It took me a day or two at the conference table and a few hours listening in on lobby and washroom conversations to appreciate what Miss Cheney meant. Dr. Yamamoto is a man who through a score or two of years has demonstrated a quiet and effective wisdom which has brought him invitations to trusteeship in several of Japan's leading educational institutions. Two days later, when the time came to vote, on the first ballot, Dr. Yamamoto was elected chairman of the Council of the International Christian University.

The thing which we all realized

about Dr. Yamamoto, however, was that the sessions at Gotemba were more than just another university board meeting. Dr. Yamamoto was taking part in the business of fitting a solid structure around a dream. He was one of the men in whose minds Dr. Schneider and the others had planted a seed. Eighteen years earlier, in 1931, Dr. Yamamoto had served as a member of a committee of eight men who gave further study to the idea of an international Christian university in Japan. Dr. Yoshimune Abe, sitting a few seats down from me as we elected Dr. Yamamoto chairman of the Council, had served as secretary of the same committee in 1931.

Five years later, in 1936, Dr. Yamamoto, together with Dr. Hachiro Yuasa, President of Doshisha University, were asked by representative Christian leaders to present a plan for the university. Then, again, a World War arose to disrupt progress. This time, Japan and America, the two nations praying together and working together for the realization of the university, were enemies, not allies.

Following the close of the war in 1945, events moved quickly on both sides of the Pacific. Mr. Russell Durgin, honorary chairman of the Y.M.C.A. in Japan, who came to Japan with the U.S. War Department, met with leaders interested in the project. One would have thought the long years of the war would have burned out all the vision and hope with which the university idea had been surrounded for sixty years, but when Dr. Douglas Horton, Dr. Walter Van Kirk, Dr. Luman Shafer, and Bishop James Baker came to Japan in the fall of 1945 to survey the Christian situation in Japan, they found the idea still alive and the hope still very strong.

In Japan a Central Committee was appointed to continue university planning. Mr. Soichi Saito, chairman, presented a report to the Educational Mission from America, when it arrived in 1946. Tokyo Christian students united to make an appeal to this group for help. The same year the United Church of Christ in Japan voted to cooperate.

At the same time in America an almost divinely-designed series of events had been taking place. Four Christian ministers from Richmond,



Photo by Togo Fujihira

● *Dr. Hachiro Yuasa, head of Doshisha University, first president of the new International Christian University of Japan. Coming to the United States when he was 18, Dr. Yuasa studied and received degrees from Kansas State Agricultural College and the University of Illinois. In 1935 he was appointed president of Doshisha University, a Congregational Institution. Just before Pearl Harbor, Yuasa was again in America, and decided to stay on in protest against the war, working with the interdenominational New York Church Committee to help U. S. Japanese.*

Virginia, brought to a meeting of the Federal Council of Churches at Columbus, Ohio, in 1946, an expression of the desire of many people in America, who could not forget Hiroshima and Nagasaki, to do something positively beneficial for Japan. This was an impulse which could not be allowed to die. Just the right project was needed. Aware of the long history of the union university idea in Japan, Dr. R. E. Diefendorfer, of the Board of Missions and Church Extension of The Methodist Church, proposed this project. It seemed to be an idea designed specifically for this opportunity. Adopted in principle by the Federal Council, the idea underwent serious discussion and planning by mission boards and church groups in America. An organizing committee was appointed. Visits between countries were exchanged.

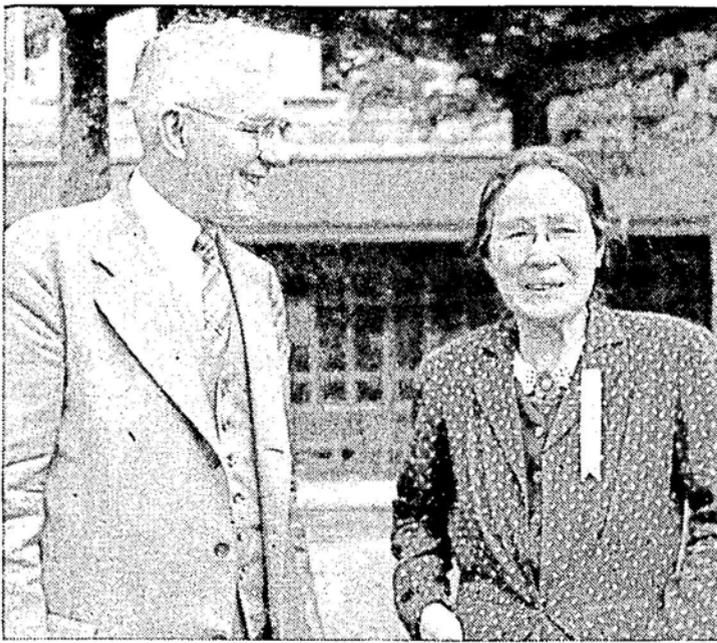
Finally, supporting bodies in America formed a permanent committee, a foundation, for the Japan Christian University.

In preparation for a nation-wide financial campaign to raise ten million dollars for the inauguration of the first units of the university, this year the Foundation sent its president, Dr. Diefendorfer, together with an educational expert, Dr. Maurice E. Troyer, of Syracuse University, to Japan. Dr. Diefendorfer and Dr. Troyer were charged with the responsibility of making a final study of the situation and aiding in the formal organizing of the university. Membership for the university council and board of trustees was determined. This June, these two bodies came together at Gotemba to give form and structure to a great idea which for sixty years had been rising up to plague the purposes of men.

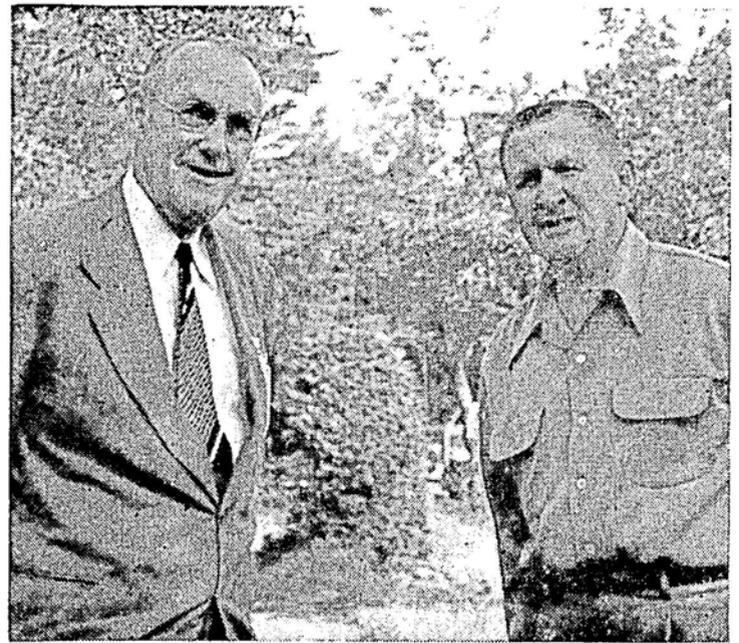
We young men who attended the Gotemba meeting moved in sort of a fantasy world, wherein we met personally almost all the great leaders of educational and Christian religious life in Japan in our time. We watched a great university take shape. It is a moving experience to watch an idea which refuses to die use the men who believe in it.

For two days at Gotemba I sat across the conference table from Mr. Kiyoshi Togasaki, president of the Nippon Times, Ltd., publishers of Japan's widest circulating English newspaper. I gradually became interested in the clarity and dependability of his thinking. I learned something more about this nisei Japanese who publishes the paper I read every morning in Japan. He is the son of a consecrated Japanese minister in America. The third day of the conference we elected Mr. Togasaki chairman of the Board of Trustees. He was deeply moved by the gesture. Quiet for several seconds after taking the gavel, he turned to us and said, "I remember a verse in the Bible where St. Paul said he could do all things through Christ who gave him strength. If it were not for this conviction of strength through Christ, I could not hope to keep the charge you have handed me."

On the third morning of the conference, Prince Chichibu, who lives near where we were meeting at Gotemba, spent the morning with us. The Imperial Family have been keenly interested



● *There was a lot of good, rich laughter at Gotemba and Dr. Diffendorfer, left, and Miss Michi Kawai, right, not only joined in, but usually started it. Miss Kawai is president of Keisen Woman's College.*



● *Dr. Howard W. Outerbridge of Kwansai Gakuin University, left, and Dr. Maurice E. Troyer, of Syracuse University, educational advisor of the University organization in Japan, right, almost give the photographer a smile.*

in the university project. Dr. Diffendorfer and Dr. Troyer, together with other university leaders, have talked at length not only with the Emperor himself, but with Prince Takamatsu, Prince Chichibu and their wives. Princess Chichibu, a charming and capable leader of Japan's women, was extended an enthusiastic invitation by those present at Gotemba to become an honorary member of the University Council. When the Board of Trustees met again two weeks later in Tokyo, Princess Chichibu met with us. She expressed her happiness in accepting the invitation to membership on the University Council.

The problem which had been weighing on the minds of the councilors and trustees, and which had come up in one way or another again and again during our deliberations, was the problem of electing a president with the strength and vision to give to the university the leadership it would require. The Japanese present were almost to a man of one idea—the president must be an American. For, they felt, it was doubtful whether Japan had the man for the job. On the other hand, Dr. Diffendorfer said quite frankly that the Foundation in America would never give their approval to the election of an American to the presidency. (This is the one issue in which the Foundation in America requests an official

voice.) It would, they felt, be confessing the sheer ineffectiveness of almost a century of Christian work in Japan. It would smack of American domination. This problem had been before us throughout our sessions so that by the time the last morning, the election morning, drew around, there was a troubled atmosphere in our midst, tinged with discouragement.

Then on the last morning, before our business session opened, I watched a wonderful thing. I watched a little Japanese lady lift the eyes of this group up unto the hills. Meeting at the very foot of Mt. Fuji, this group had almost forgotten the hills.

Miss Michi Kawai, president of Keisen Woman's College in Tokyo, was leading a tired, discouraged group in a short devotional, before they turned to the business of electing leadership for Japan's International University. She read the familiar parable of the feeding of the five thousand. She reminded us how Christ had taken the loaves and fish of the little lad and had blessed them and multiplied them to feed the people. "This is God's idea, this International Christian University," she reminded us. "Let us not forget that God is able to take the leadership we can provide, and bless it, and multiply its power, and make it adequate for his purpose." Somehow our group was not tired or discouraged

any more. We had remembered the hills.

Why should our group have been discouraged? God had raised up a man for this work. We elected to the presidency of the International Christian University Dr. Hachiro Yuasa, now president of Doshisha University in Kyoto. When we received his reply two weeks later, Dr. Yuasa accepted. What is more gratifying, Doshisha's Board of Trustees voted to release him for the work. Mr. Yoshio Ozawa, member of Doshisha's board as well as the International Christian University board, at our meeting in Tokyo two weeks after Gotemba, reported the favorable action of the Doshisha board. There was something moving about the way Doshisha, itself a great university, bowed before this request for its president. Doshisha could have replied, "We can't release him. We can't replace him." However, Mr. Ozawa reported that the board recognized the dimension of the challenge that awaited Dr. Yuasa in the International Christian University and did not feel that they could hold him from it. Dr. Yuasa will bring to the university the quality of leadership it must have.

The meeting held in Tokyo two weeks after Gotemba was for the purpose of clearing up a few outstanding matters of business before Dr. Diffendorfer sailed for America.

Within Christian circles, and I do not doubt within other circles as well, no architect is better known in Japan than W. M. Vories. He is the builder of many of Japan's most beautiful schools, business buildings, and homes. Widely known and deeply loved, Mr. Vories is a Christian of deep consecration. A successful businessman, he uses much of his valuable time and his money for Christian evangelism that reaches into the social life, business life, and student life of Japan. One of his finest projects is an excellent tuberculosis sanitarium. Through the years, Mr. Vories has become so widely known throughout Japan that Chairman Togasaki introduced him with the words, "Here is a man whom it is an offense not to know."

During the morning session in Tokyo, while Mr. Vories stepped out of the room, the Board of Trustees voted unanimously to ask him to begin plans to put the large, ninety-six-room ferrule-concrete structure already standing on the university site into well-styled order and to erect the faculty homes and other necessary buildings for the inauguration of the first units of the university as early as possible in 1951.

Mr. Vories acknowledged the action of the board with obvious deep feeling. A wave of emotion surged through our group as this white-haired man, most of whose life lies behind him, stood before us with tears in his eyes and said, "I believe that forty years of

building experience in Japan was God preparing me for the work of erecting this great university."

Mr. Hisato Ichimada, governor of the Bank of Japan, has given strong leadership as chairman of the financial drive on behalf of the new university. Japan set a goal of 150 million yen to be raised in a nation-wide campaign. In a land where the economy is disrupted, where workers are being laid off, and where strikes are arising, this was a tremendous goal to set. Mr. Ichimada met with us in Tokyo to make a report before Dr. Diffendorfer's departure. Mr. Ichimada announced that over 145 million yen had been raised to date. He stated the hope that Dr. Diffendorfer would take back to America his conviction that this effort on Japan's part represented the depth of her desire to become a peace-loving nation.

In his reply to Mr. Ichimada, his last statement to the Board before leaving for his ship, Dr. Diffendorfer paid tribute to Japan and to particular leaders for the wonderful spirit of co-operation and progress shown. He described the receptive, helpful attitude of the Minister of Education in Japan and extended to us the Minister's words that as long as he was in office, the path of the university would be smoothed in all matters relating to his office. Dr. Diffendorfer said he had talked with General MacArthur soon after the Gotemba meeting and had told him of the election of Dr. Yuasa

to the presidency and of the qualifications which Dr. Yuasa would bring to the office. General MacArthur said, "I want to meet that man." "Yesterday," Dr. Diffendorfer said, "I took Dr. Yuasa and Mr. Togasaki to see General MacArthur. We went in for what was to have been a few minutes of handshaking, but we were there for nearly an hour on the famous leather couch. General MacArthur expressed again his 'exceeding anxiety that the university succeed.'"

Dr. Diffendorfer's final words touched us deeply, and will be of significance to all who have followed the life and work of a great missionary statesman, "I have had many experiences in many lands, but the experience in Japan the last two months has been one of the greatest in my whole life."

At Mitaka, seventeen miles out of Tokyo, the desirable and adequate site of the International Christian University, a president and his council of five vice-presidents, heading up major areas in the university program, will strive to fit learning closely to life. Among the students and faculty of the Liberal Arts college and of the graduate school of education, the first units of the university, there will grow up an atmosphere of co-operative living in the university community. The community will even have its own farm lands. All this in a land which was once totalitarian and even yet largely non-Christian!

A university has been born in Japan.

The Great Commission

• On our cover is the new painting of "Jesus Giving the Great Commission," by Howard Chandler Christy, probably the nation's best-known artist. No American has painted more famous personages or notable historical events than Mr. Christy; his "Signing of the Constitution" is seen by millions in the capitol at Washington:

In "The Great Commission" he has turned to a theme which, strangely enough, has been neglected by artists of note. Nothing exists which in any adequate manner illustrates the text by which the missionary character of Christianity is determined. Almost certainly, this picture will long be famous in Christian circles.

The risen Christ with the tear-dimmed eyes stands erect and strong in the strength of his victory over death. Around him "in the place where he appointed them" are the eleven disciples. In the background are "two men in white." Thus the Christ has returned from the grave with a program for all the future, which has been the charter of the church in every age. As he has seen eternity, he bids men "to go into all the world and preach the gospel." He has the right to commission them: "All power is given unto me in heaven and on earth." They can obey with confidence: "I am with you always." The vividness and clarity of

the artist's work reflect the boldness and urgency of the Master's words.

This Christ is no weakling, no pale-faced dreamer, no fiction of a sentimental piety. In his face is strength and his hands pour spiritual blessings upon those who are about to go forth. Neither Jew nor Gentile, he embraces all. Such a blending of the traditional with the modern has seldom been achieved in modern art.

At the left, Thomas as the recent doubter now kneels in obedience for the Lord's benediction. At the right, the impetuous Peter, "the big fisherman," scarcely restrains his eagerness to rush out on his missionary career. John the mystic gazes with wondrous rapture on the Master, more interested in the Person than in the program, but with the world in his dreaming eyes. In the lower right there are quizzical eyes which remind us that "some doubted." The artist whose fame as a painter of great events rests so largely upon the accuracy of historical details has been true to history here.

This striking picture should hang in every church, in every classroom of the church school, in every Christian home. Its silent message will vivify the Great Commission and exert a more potent educational and inspirational influence than a whole library of mission study books.

Missionary

"Air Lift"

by **A. T. Steele**

● *The author of this article is a correspondent for the New York Herald Tribune in China. His dispatch was sent by radio to his newspaper and is published here by its permission.*

THE MISSIONARY AIRPLANE ST. PAUL brought this correspondent here today from Canton together with a load of medical supplies, Bibles and gasoline and took off immediately on another of its evacuation missions into the deep interior of China.

The St. Paul is the best-known airplane in China. For the last three years this plane and its predecessor of the same name have been flying missionaries and missionary supplies in and out of remote stations in China. They have removed many hundreds of missionaries from the path of the Communist advance. In getting missionaries out of hot spots the pilots have had to go into abandoned airfields where no ordinary commercial plane would venture. The present plane has been within range of Communist guns several times and has been hit once—by anti-aircraft fire over Shantung.

The first St. Paul was wrecked while making a dangerous but unavoidable landing in a snowstorm at Kweiyang last February 10. Skidding on a sloppy runway, the ship overshot the field and crashed into a rock that knocked out one engine and sprinkled the plane

with gasoline. Miraculously, there was no fire. The crew and passengers escaped uninjured, and only 200 of a cargo of 1,000 eggs were broken.

The St. Paul, a two-engined DC-3, is the only full-time missionary plane operating in China. Although it works under the auspices of the Lutheran World Federation, it is on call for missions of all denominations, Protestant or Catholic.

Axel Christenson, operations manager of the St. Paul, said the bulk of the cargoes carried on up-country flights has been medical supplies and religious tracts. During recent months, the China Bible House at Shanghai has utilized the St. Paul to ship twenty-six tons of Bibles into areas under imminent threat of Communist occupation.

During the final days of the siege of Peiping, I happened to be at the field when the St. Paul came in on one of its numerous visits. It unloaded more than a ton of Bibles and took off with two tons of missionaries and personal effects.

William Dudding, thirty-one-year-

old chief pilot of the St. Paul, learned about flying in China the hard way. As an Army transport pilot during the war he flew more than 200 round trips over the notorious Himalayan "hump" between India and China. He says the present job is more strenuous, but he likes it.

"On the hump run we never did more than 125 hours of flying a month," he said. "Now I'm doing 165 to 200, but I'm seeing an awful lot of interesting country."

As I talked to Mr. Dudding he was getting ready to take off for the back country one and a half hours' flying time north of here. He had never been there and knew little about the landing conditions, but that did not seem to bother him. Next week he will be back for a flight to Likiang, a caravan junction near the Tibetan frontier. This sort of thing is routine for Mr. Dudding and his crew, co-pilot Max Spring Weiler and mechanic Otto Hoefft.

The crew flew 230,000 miles in 1948 and is keeping up the pace this year. However, as the Communists spread out, its field of activity is narrowing.

A Missionary in China Writes

"If you do not hear from us in the future, you may know that this is the place of our choice. We came to China to help the people in whatever way we could. If ever they needed inspiration and encouragement, it is now; and that is why we are here. Because of the many opportunities we are feeling more and more the great responsibility. Christianity is being severely challenged and rightly so. Pray that we may meet this challenge."



World Outlook Photo

● At a night store front church service the baby objected to the photographer's flash.

● We recently published a picture section on Store Front Churches. It showed that many denominations are closing up and selling their churches in run-down neighborhoods and following their people to more elite sections, though there were more people in the old neighborhood than ever before. Into these neglected areas came the Pentecostals and other groups, buying up the abandoned churches or renting old store buildings and building up a tremendous constituency among the poor people who are not reached by the large Protestant bodies. This we called home mission and evangelistic problem number one. The pictures attracted wide attention and comment, though some people did not like it and thought it implied a criticism of the churches, which it did and which it was intended to do. So we sent our ace correspondent around to get a closer view, and this is what she found.

STORE FRONT

METHODIST AND OTHER RECOGNIZED denominations are abandoning churches in many of the "depressed" or slum areas of the cities from coast to coast. The "For Sale" signs that appear on these boarded up churches are mute evidence that the church is walking out, just where the need is greatest.

Dr. Alva R. Hutchinson, director of city work of Methodism's Division of Home Missions and Church Extension, said, "It is my pet peeve that we are walking out on these poor people instead of putting in trained and adequate leadership to build programs for them."

He explained that the depressed areas in most cities are those once fashionable neighborhoods that have now gone to seed. The large old homes,

greatly in need of repair, constitute cheap rental property and as many as eight families live in a 12 or 15 room house.

"We have such a shortage of pastors," Dr. Hutchinson said, "that the churches with good leadership ask for the pastors, and the churches in the depleted neighborhoods have no one to speak for them. Often they are left without a pastor. Yet there are more people in these areas than ever before. When we abandon these churches we are abandoning our best opportunity in the nation."

In order to stem the tide of selling these churches, a test project, financed through the Advance for Christ and His Church, will be inaugurated in a key city, Dr. Hutchinson revealed. One



World Outlook Photo

● Rev. Don Benedict (at right, next to boy in white muffler) listens to his circle of Sunday school boys at the

102nd Street Church of the East Harlem Protestant Parish.

CHURCHES

by Betty Burleigh

specially trained person will take charge of three or four Methodist churches in a depressed area. Specialists in various fields will act as helpers and will rotate their services. For example, the helper in charge of recreation will go to one church one evening and to another the next. The choir director will do the same. Such a project is termed a "city larger parish." This will be the first such undertaking backed by the Board of Missions and Church Extension. After this test project proves to be a success, Dr. Hutchinson plans to start similar ones in other cities.

He stated that, although this type of work has not been attempted previously by the Board, it is being done locally in Oklahoma City by Rev.

Walter H. Gilliam, a Methodist pastor, who has taken over five churches in a run-down section.

The home mission agencies of The Methodist Church carry on many fine projects in slums sections of the cities of America, such as the half a million dollar Church of All Nations on the lower east side of New York. This story is in no way a reflection on the splendid work of such institutions. The fact is that there are too few of them, especially now, since so many regular churches are leaving the poorer neighborhoods.

As the traditional churches dry up and die, the store front churches mushroom into being. These store front churches, as their names indicate, are housed mainly in old store buildings.

Most of them are Pentecostal, although The Methodist Church and other recognized denominations are beginning to crash the store front field.

In the poorer sections of the cities across the nation these store front churches are to be found everywhere. They are as common as the neighborhood beauty shop or corner grocery, and yet, amid the jumble of signs and other distractions of the crowded areas, they can be easily passed by unnoticed. True store fronts are on the street level, but, as the term applies to any makeshift housing for a church, some are several flights up and others are in basements.

Their critics point out that Pentecostal churches are manned by self-appointed and untrained ministers; they do not support missions, hospitals or schools, and, according to the orthodox view, their services lack dignity. In the majority of cases all that is true. But it is also true that the Pentecostals are growing at an almost



World Outlook Photo

● Living in the basement under a store front church in Harlem is this Puerto Rican family. Note how a board, tacked across corner of the room, serves as a clothes closet.

unbelievable rate, and that their store front churches are packed with worshippers, not just on Sunday, but every night in the week.

An example of the fervent spirit that abounds in these store fronts was found at a night meeting of the Iglesia Christiana de Habla Espanola, a Pentecostal Puerto Rican store front church in Harlem. The evening this reporter visited the church it was celebrating its 15th anniversary and the spirit of gaiety pervaded the informal atmosphere. After the sermon, Rev. Frank Negrón, the pastor, sat on one side of the altar and refreshed himself with a soft drink while all heads turned to watch the choir of white-clad, dark-skinned children march up the center aisle. The children waved blue flags, supposedly in time to the songs being played on an upright piano by a young man. They marched to the space directly in front of the altar, faced the congregation and began singing hymns in Spanish. The music was syncopated, and sounded very much like the slower jazz tunes of the late '20s. One choir girl rattled gourds in time to the music and another beat out the catchy rhythm on a tambourine. Soon the congregation began tapping out the beat with their feet and clapping their hands, crying out, from time to time, "Gloria

a Dios, gloria a Dios."

After the service, which broke up shortly before midnight, the pastor stated that he is flooded with requests for help from Puerto Ricans who have just arrived in the States. This is to be expected, since the mounting influx of people from the island is taxing welfare agencies to the limit.

"Sometimes they come to me with a note from somebody in Puerto Rico," the pastor said. "They haven't any money; they haven't a job and they can't find a place to live.

"We help them all we can and sometimes they double up with people in the parish. Come on downstairs and I'll show you what we have done."

He walked out of the church, opened an iron doorway in the sidewalk and led the way down rough wooden stairs, as steep as a ladder. There in the basement, under the church, he'd curtained off the space into "rooms." They were sparsely furnished.

"We have several families down here all the time," he said, and then apologized, "It's just makeshift but it gives them a place to sleep until they find something better." In one of the "rooms" a mother was getting her three children ready for bed. Their clothes were hung on boards nailed across corners of the room, for there

are no closets. There was one double bed, presumably where the whole family sleeps. It was covered with a pastel chenille spread. The children seemed pleased to be visited by "company" so late at night and they posed willingly for pictures. The mother smiled at them but her eyes were sad. Had she left sunny Puerto Rico for this? To live in this dark pit where sunlight never reaches? The hands of a clock pointed to 12. Was it noon or midnight, there under the streets of Harlem?

Recognized Protestant denominations are beginning to crash the store front field, and in so doing are inaugurating a new concept in the Protestant approach to the needs of the people in depressed areas. For example, in addition to his regular duties, as pastor of Wesley Chapel in Cincinnati, Rev. Ray C. Dotson has started a store front. He doesn't tell his store front crowd that he's a regular pastor, since they think of established churches as "high hat."

In New York a unique store front project, known as the East Harlem Protestant Parish, has been started recently. It is financed by the New York City Society of The Methodist Church, the Baptist City Society, the New York City Congregational Christian Church Association and the Presbytery of New York. It is supervised by the interdenominational New York City Mission Society.

It is expected that the parish will eventually operate a whole chain of store fronts. The first one, known as the 102nd Street Church of the East Harlem Protestant Parish, opened in October, 1948. It is the first recognized Protestant interdenominational store front church in the city and is believed to be the first of its kind in the nation. A second store front, located on East 100th Street, was being renovated and converted into a church by the group when this reporter called by. As new churches are added to the chain, each will start its own program of community aid for improvements in health, sanitation, housing and recreation.

Not long ago a store front church, backed by recognized church boards, was a dream in the mind of an ex-Army sergeant named Don Benedict, who was then a senior at Union Theolog-

ical Seminary. His classmate, Bill Webber, shared his enthusiasm.

At this time a survey of the East Harlem area was conducted by the Pathfinding Service for Churches, an agency maintained by the New York City Mission Society in cooperation with the Protestant Council. The survey was to determine why the organized church was losing membership in East Harlem, an area of the city which is growing more and more congested. It was found that a great many people, especially the newcomers from Puerto Rico, seldom go off the block in which they live. It takes money for carfare and some knowledge of the city to get around, so these people cling to their own blocks until they've developed what social workers call "block consciousness." Merchants bring wares right into the neighborhood and set up shop. So do the Pentecostals, with their store front churches. The survey showed 67 of these churches.

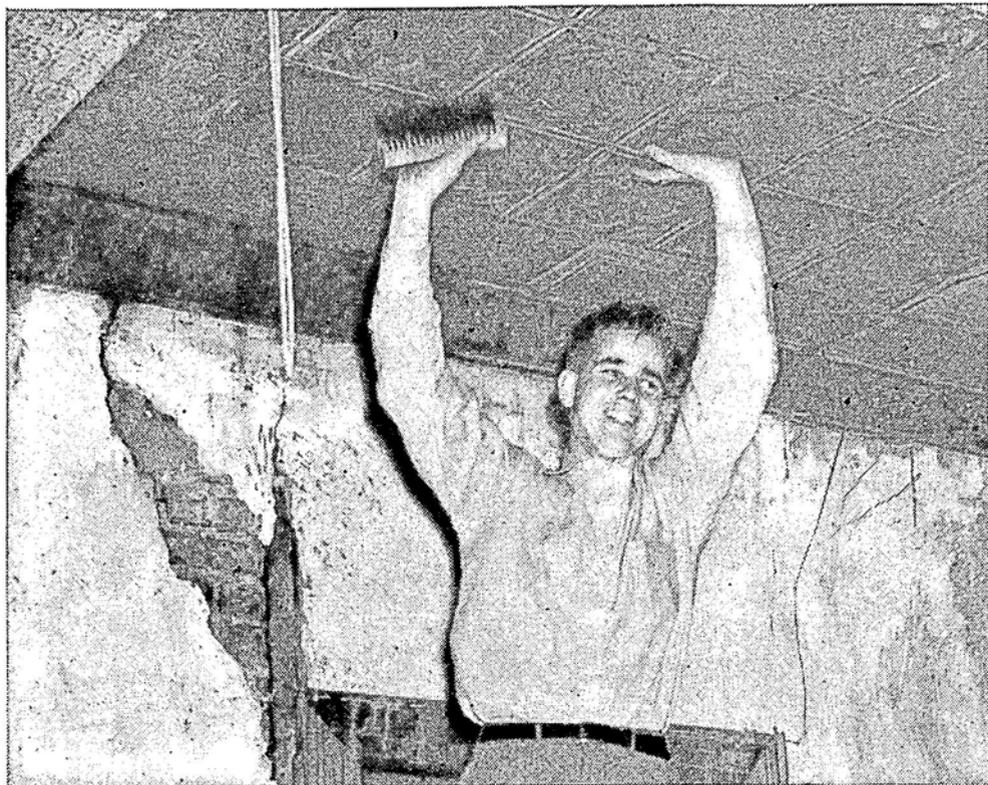
The results of this survey dovetailed with the aspirations of Benedict and Webber, both of whom are Congregationalists. The church boards agreed to back the project for an 18 months' trial, at least. And so the East Harlem Protestant Parish was born.

Now besides Benedict and Webber, who have graduated from the seminary, a third minister has joined the group. He is Archie Hargraves, a Negro Baptist who is studying for his doctorate at the seminary. The three of them run the project with the help of students from the seminary, who give part time to the work.

Mr. Benedict, who is the director of the parish, explained, "This church had been a meat market before we took over. The place reeked," he recalled as he wrinkled his nose at the memory. "There were two barrels of rotting sauerkraut left in the basement and so much other trash down there that it took two Department of Sanitation trucks to haul it away."

Renovation consisted mostly of replacing rotted beams and floorings and refinishing the dingy walls which are now a sparkling white. They are decorated with color reproductions of Raphael's Madonnas.

The altar is a plain four-legged table, covered with a white cloth. On it rest a very large old Bible and a wooden cross, flanked by two squat candles in



World Outlook Photo

● Helping convert an old store building into the East 100th Street Church of the East Harlem Protestant Parish is Andy Foster of Union Theological Seminary. Andy will become a Methodist minister and plans to serve in the store front field. He hails from Hawkinsville, Georgia.

glass saucers. From the ceiling to the floor, directly behind the altar is a wine-colored velvet curtain that blocks the rear of the store from the sight of the parishioners who sit out front on folding chairs.

Speaking of his congregation and others in the neighborhood Mr. Benedict said, "Most people here have three or four room flats, housing a family of from two or three to ten or twelve. The Health Department found 17 in three rooms once, but I've not found that many. The average rent is \$26 a month. So if you don't have money to fix up your place you live in a pig sty because the owners won't put anything out on repairs. They say it doesn't pay at that rental. Oh, it is terrible! The children are bitten by rats all the time. It happened to the daughter of one of my church members not long ago."

One of the first civic betterment projects sponsored by the parish was the cleaning up of trash-filled lots near the church. This project began at the church-sponsored Friday night apartment house meetings, which Mr. Benedict refers to as a "restoration of the Christian love feast." All families living in the same apartment house meet in the flat of one tenant and enjoy the dessert course of their eve-

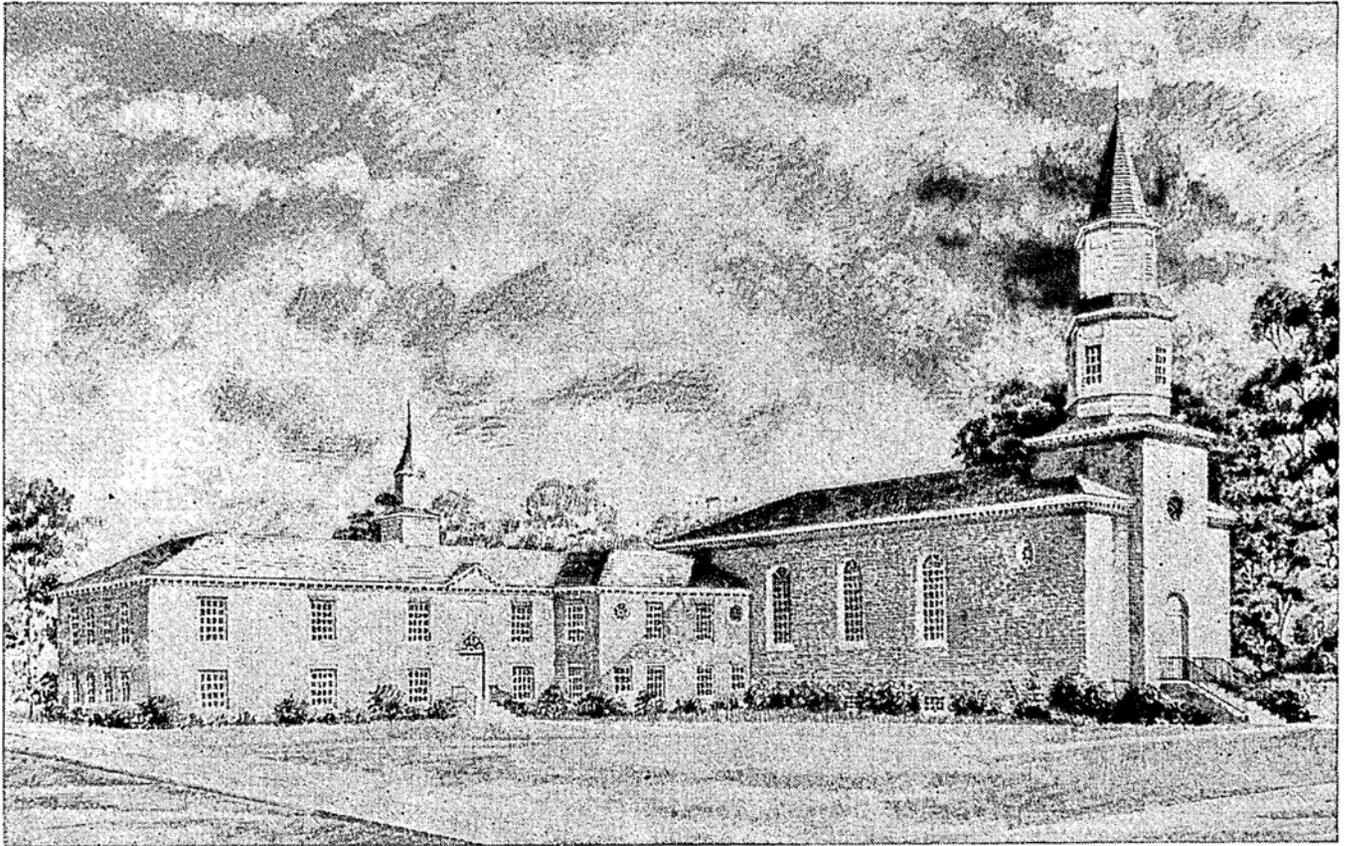
ning meal together. Mr. Benedict or one of the other ministers attends and delivers what he terms a "sermonette." The idea of cleaning up the lots was adopted at these Friday night meetings. The women canvassed all apartments in the buildings adjoining the lots, explained the clean-up campaign, and requested the tenants not to throw any more garbage out of the windows, which is the custom. The men and children cleaned the lots with such a spirit as is rarely seen in such a neighborhood.

Juvenile delinquency runs high in this section of the city, where all sorts of crime are everyday occurrences. Daylight robberies are common.

"This neighborhood is so tough that the kids don't dare go around by themselves," Mr. Benedict said. "They have to form gangs, because it's not safe to go around any other way." It is not surprising then that the minister's biggest request for help comes from mothers who can no longer control their children. This often happens with pre-teen-agers. For them and the high school age group Mr. Benedict and his co-workers have organized craft and counseling services. "We try to get these youngsters," he said, "before the cops do!"

Advance for Christ

New Churches — Across the U.S.A



● Architects are drawing up plans for new churches from coast to coast. This drawing shows the proposed new Highland Park Methodist Church, Topeka, Kansas.

AIDED BY FUNDS FROM THE ADVANCE for Christ and His Church, Methodists have launched the biggest church building program in history. Through the local church extension phase of this great drive not only are new churches being erected but old ones are being repaired and enlarged. Abandoned churches are reopening their doors.

Approximately 20% of all money raised through the official channels of the Advance will revert to local conferences where it will be used mainly to finance church-building projects. This amount, however, represents only

a fraction of what is actually being spent on church construction in the United States today. In practically all cases, the "Advance specials" for local church projects cover only a fraction of the cost. The specials do not finance the projects, but merely help the congregations pay part of the cost of construction.

A spokesman for the Division of Home Missions and Church Extension estimates that in all, the churches of America will spend \$100,000,000 for new buildings in the present quadrennium.

Methodists are not only donating money, but their goods, time and skill as well. In many cases where congregations are made up of people of moderate means, parishioners roll up their sleeves and do actual construction work.

All kinds of fund-raising projects are under way to help finance various church-building programs. In some rural areas, where ready cash is not available, farmers donate livestock and hold auctions, the proceeds of which go to the local churches' building funds.

and His Church

New Hospital in Mutambara

AT THE MUTAMBARA MISSION 50 MILES south of Umtali, Southern Rhodesia, South Africa, the Mother Hughes Maternity Hospital will be built through Advance funds in honor of Mrs. Elizabeth D. Hughes, life long friend of this mission, who at the age of 92 died a year ago this month in Wesley Hospital, Wichita, Kansas. The Central Kansas Conference has accepted "specials" for this new 20-bed hospital which will serve a tribal area of 130 square miles and a population of 5,000.

The completion of this project will fulfill Mrs. Hughes' dream, for during the last two years of her life it was

her ambition to have this mission's inadequate one-room hospital replaced with a modern one to care for the women of the Mutambara tribe.

In her youth Mrs. Hughes wanted to become a missionary but could not because of delicate health; however, she devoted her life to raising funds for the missionary cause. She was also instrumental in establishing the maternity section of Wesley Hospital in Wichita.

When the late Rev. E. H. Greeley opened work among the Bocha tribesmen in Southern Rhodesia in 1905, "Mother Hughes," as this lady became known throughout Methodism, gave

\$200 in tithe money to build a church on the side of Mount Makomwe adjoining the village of the late Chief Maranke. This became a center for evangelization of the tribe as well as the mother church of more than 15 other churches and an equal number of primary schools.

In 1918 when Methodist medical work was opened at Mutambara station she was among the first to assist with her gifts. Through the years Mrs. Hughes helped maintain this work mainly through the birthday offerings contributed by mothers at the time of her birthday party, an annual event held at Wesley Hospital.



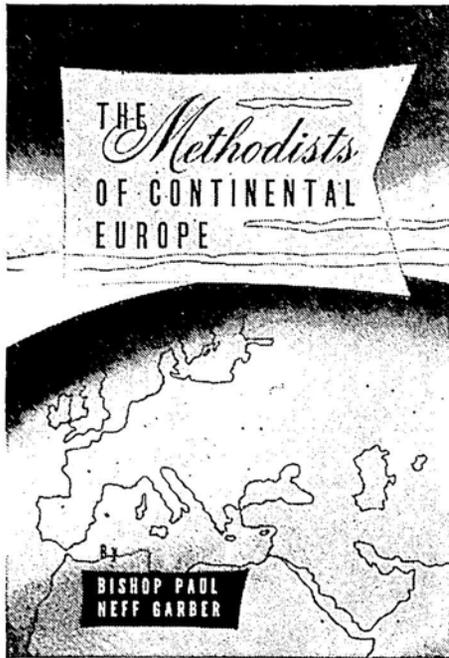
● *The late Mrs. Elizabeth D. Hughes.*



● *For them a new hospital will rise.*

Three Lions

THE METHODISTS OF CONTINENTAL EUROPE



By

Bishop Paul Neff Garber

Bishop in charge of the Geneva Area of
The Methodist Church, embracing Central
and Southern Europe and North Africa



This is the official study book for your church school of missions. It tells the thrilling story of the beginnings of Methodism in Europe and the tragic experiences of the Methodists in two World Wars.

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—Bishop Theodor Arvidson (Scandinavia)

"With regard to Methodism in Germany, the author has done a splendid piece of work, with great insight, admirable balance and sympathetic handling of the facts. He has done German Methodism a very real service through this book and I hope from my heart that it may have the extensive circulation it deserves."

—Bishop J. W. E. Sommer (Germany)

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—Dr. Joseph Paul Bartak (Czechoslovakia)

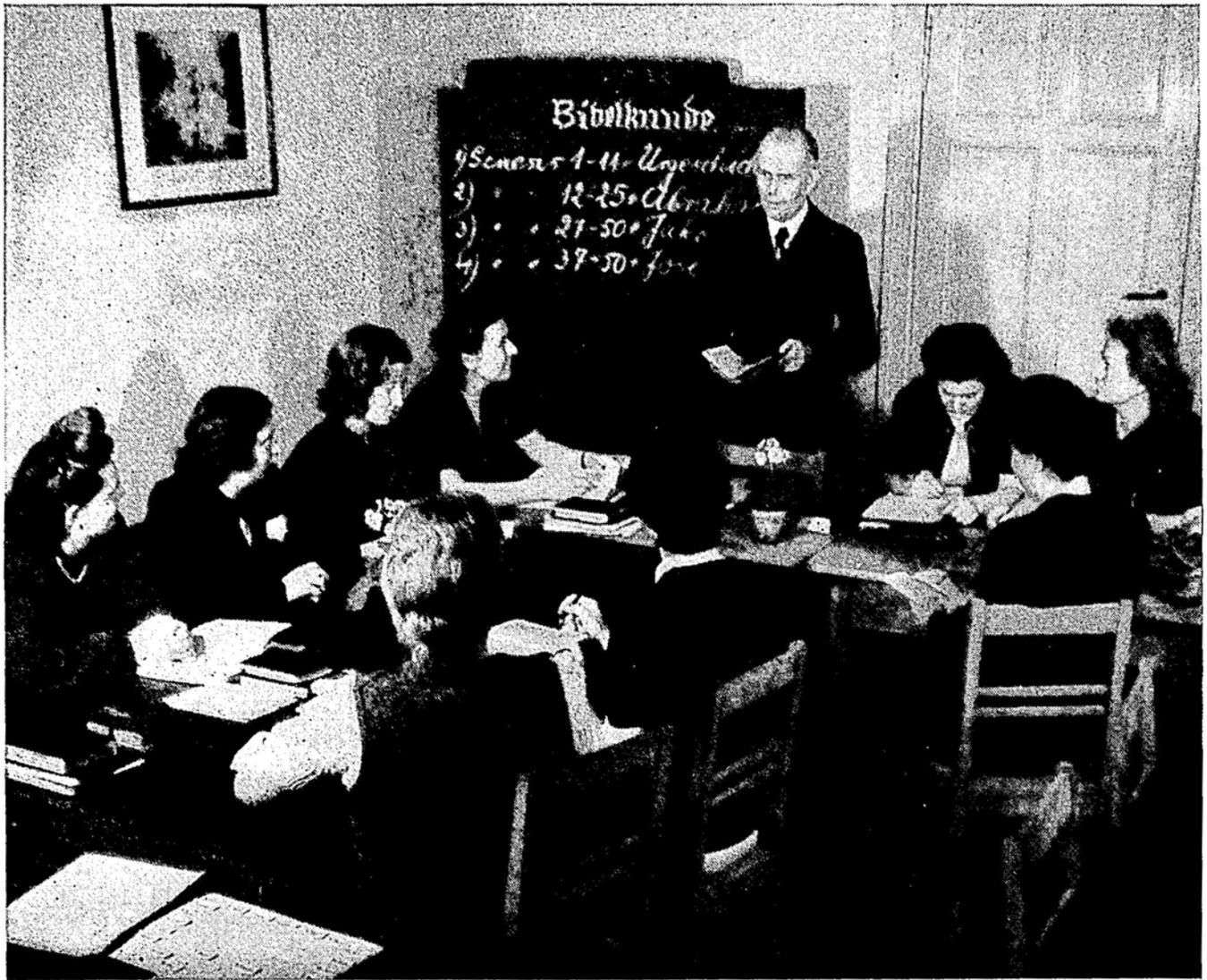
*Use the order blank to secure a supply
of these books for your church now.*



● Symbol of the spirit of German Christians, this German lad carries supplies to a Christian youth camp high in the mountains of Bavaria.

The Story of *Hilfswerk*

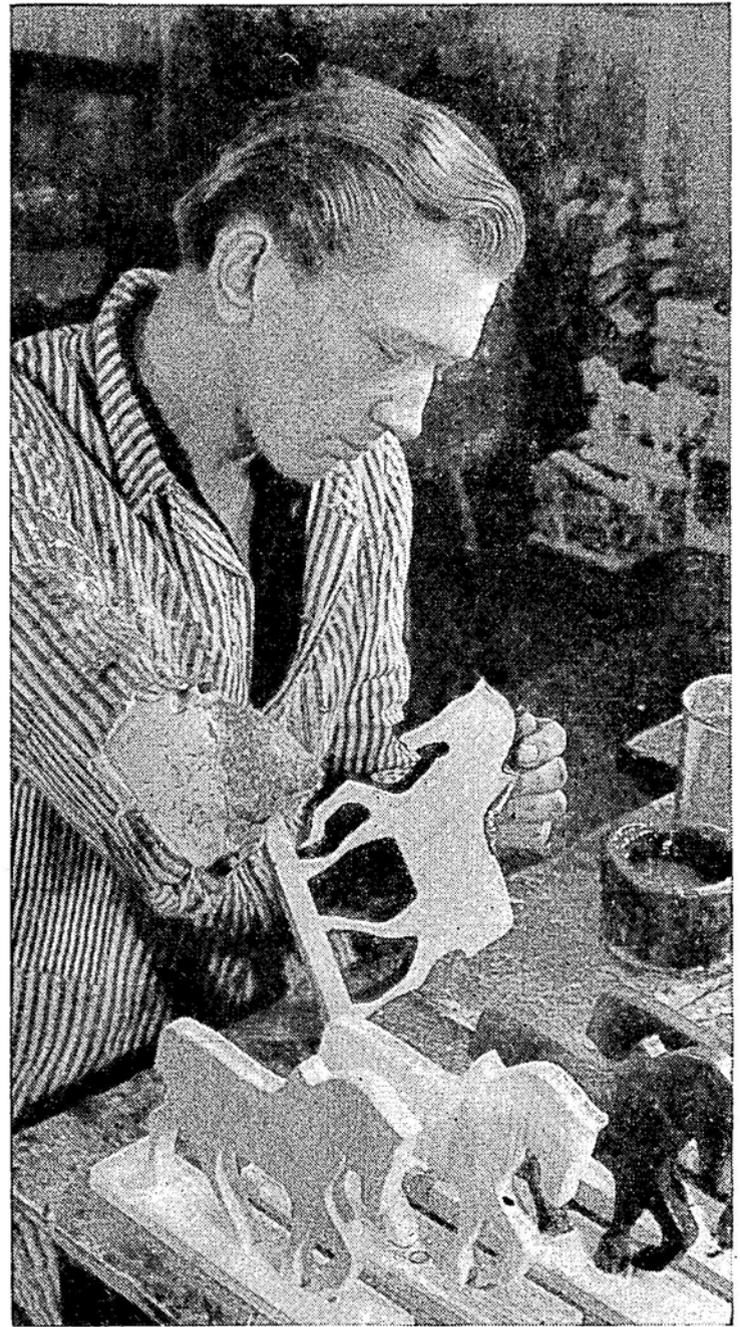
● *This is the story of Hilfswerk, the German Protestant relief organization operating in all zones of Germany today. Major source of supplies for Hilfswerk comes from 23 American Protestant and Orthodox church relief agencies, including the Methodist Committee for Overseas Relief, through Church World Service.*



● *Hilfswerk*, aided by the World Council of Churches, hopes to train 10,000 laymen as Christian teachers, in seminars such as this one (*above*) in Berlin.

● A theological student (*left*) in Hamburg uses one of the libraries sent from America through Church World Service. More than 300 of these 100-volume libraries have gone to 22 countries in Europe and Asia.

● Christian funds help the churches of Germany teach new skills to handicapped veterans. At right, a former prisoner of war learns to make toys.



● At left, a young man learns to be a cobbler in a workshop started in a bomb-out building in Rothenburg.



● Tuberculosis patients in sun lounge of hospital at devastated Ludwigshafen. *Hilfswerk* has turned this building, a former home, into a hospital with aid of American churches.



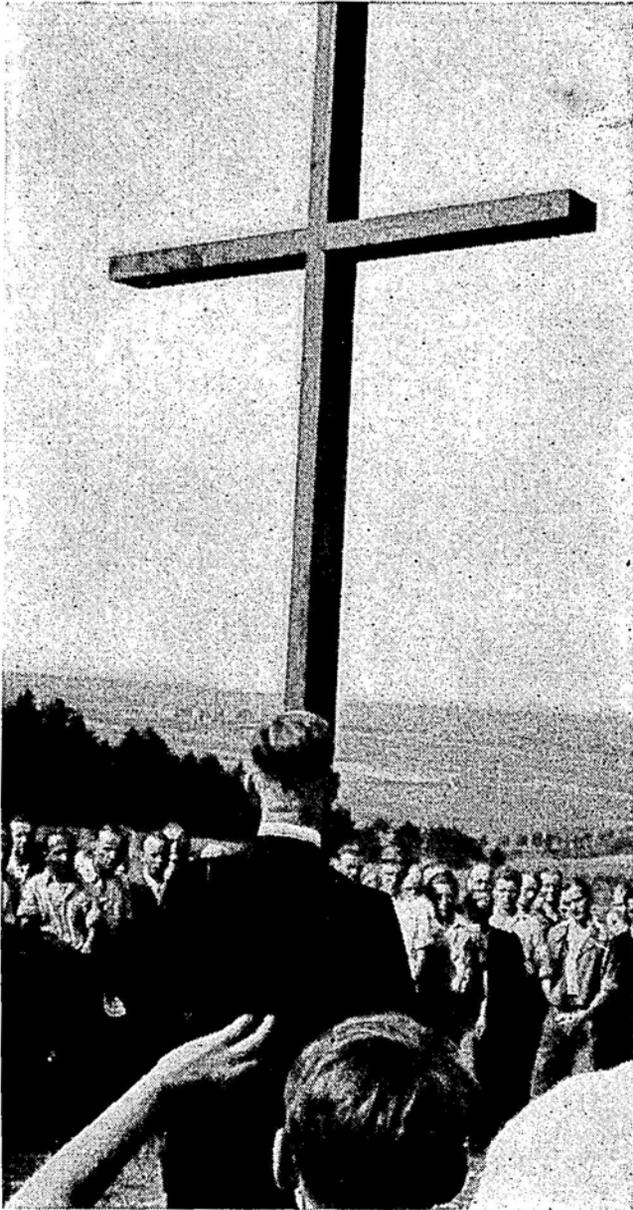
● A refugee at a camp at Moschendorf receives care from doctor whose work is made possible by Church funds.

● Little Brigitte, who has come to live with her aunt in Berlin, gets clothes sent by American churches.

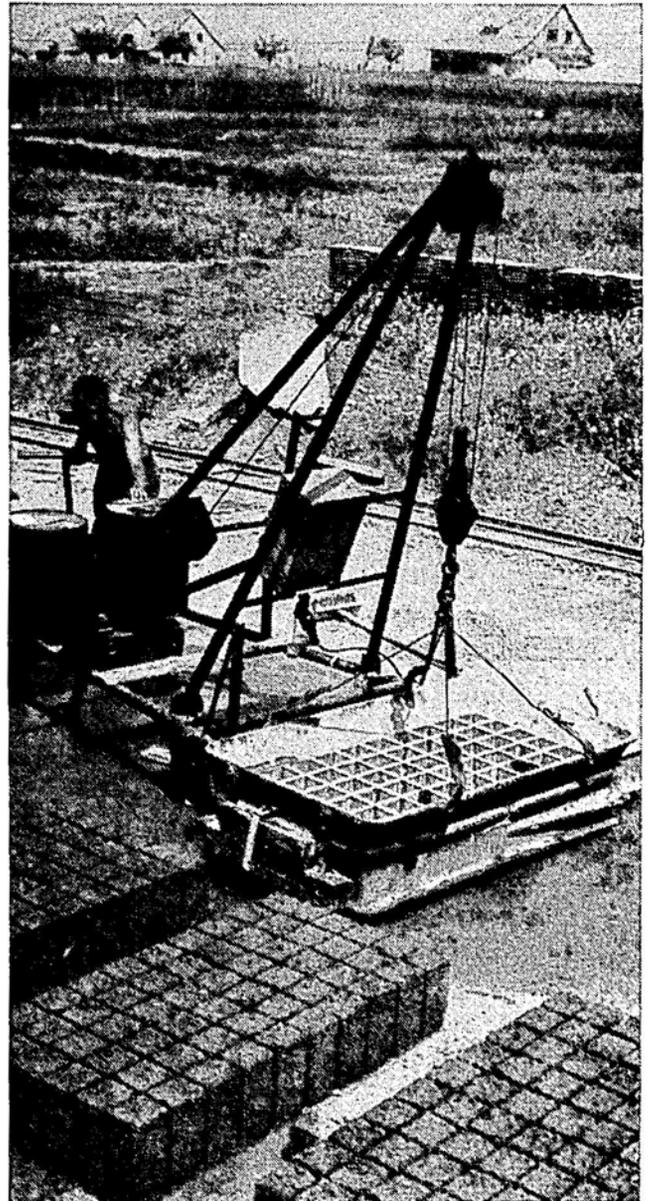


● CRALOG (Council of Relief Agencies Licensed to Operate in Germany) truck arrives in Berlin after the blockade was lifted. Its cargo was 520 bags of cereal sent by Church World Service.

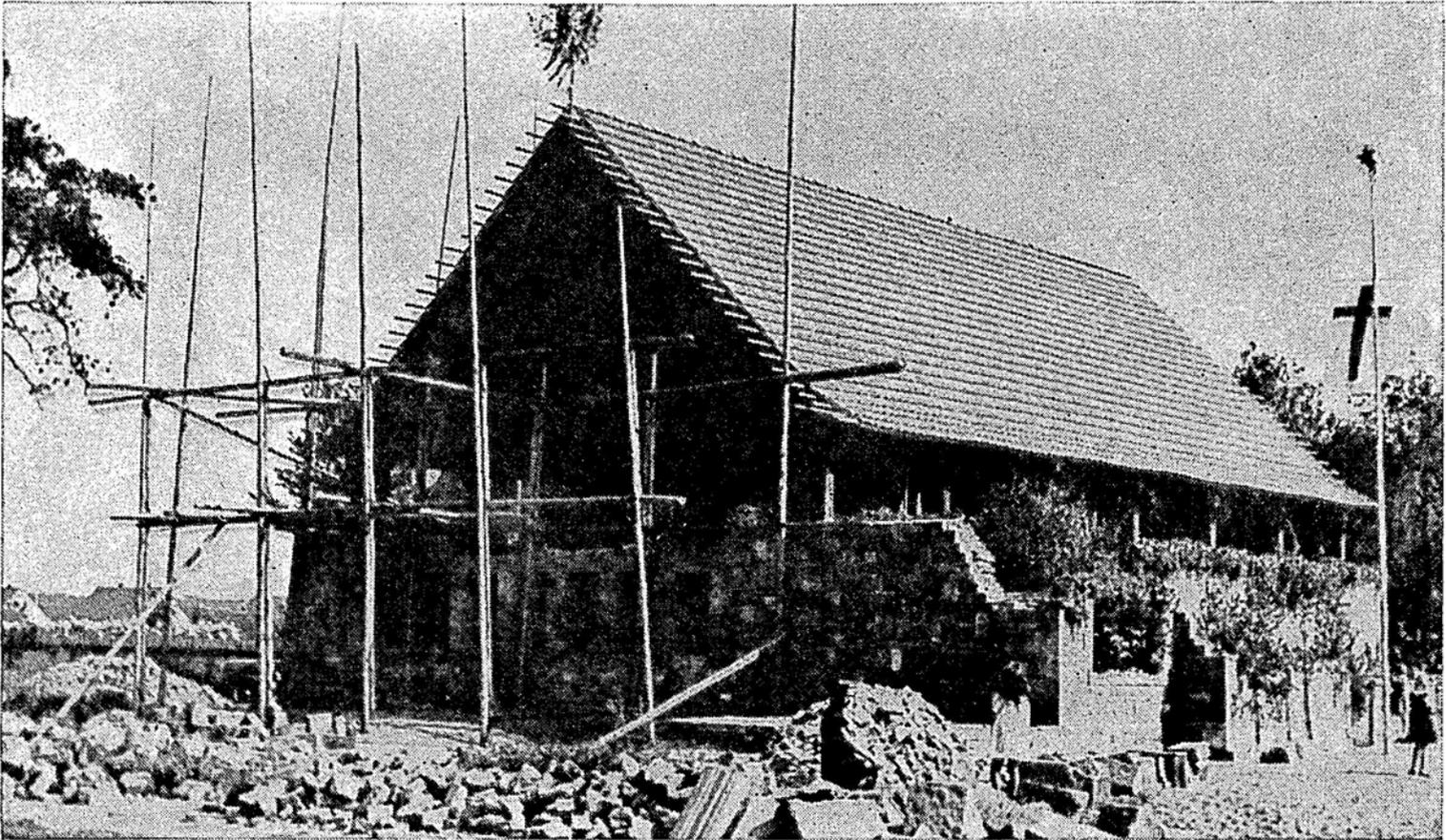




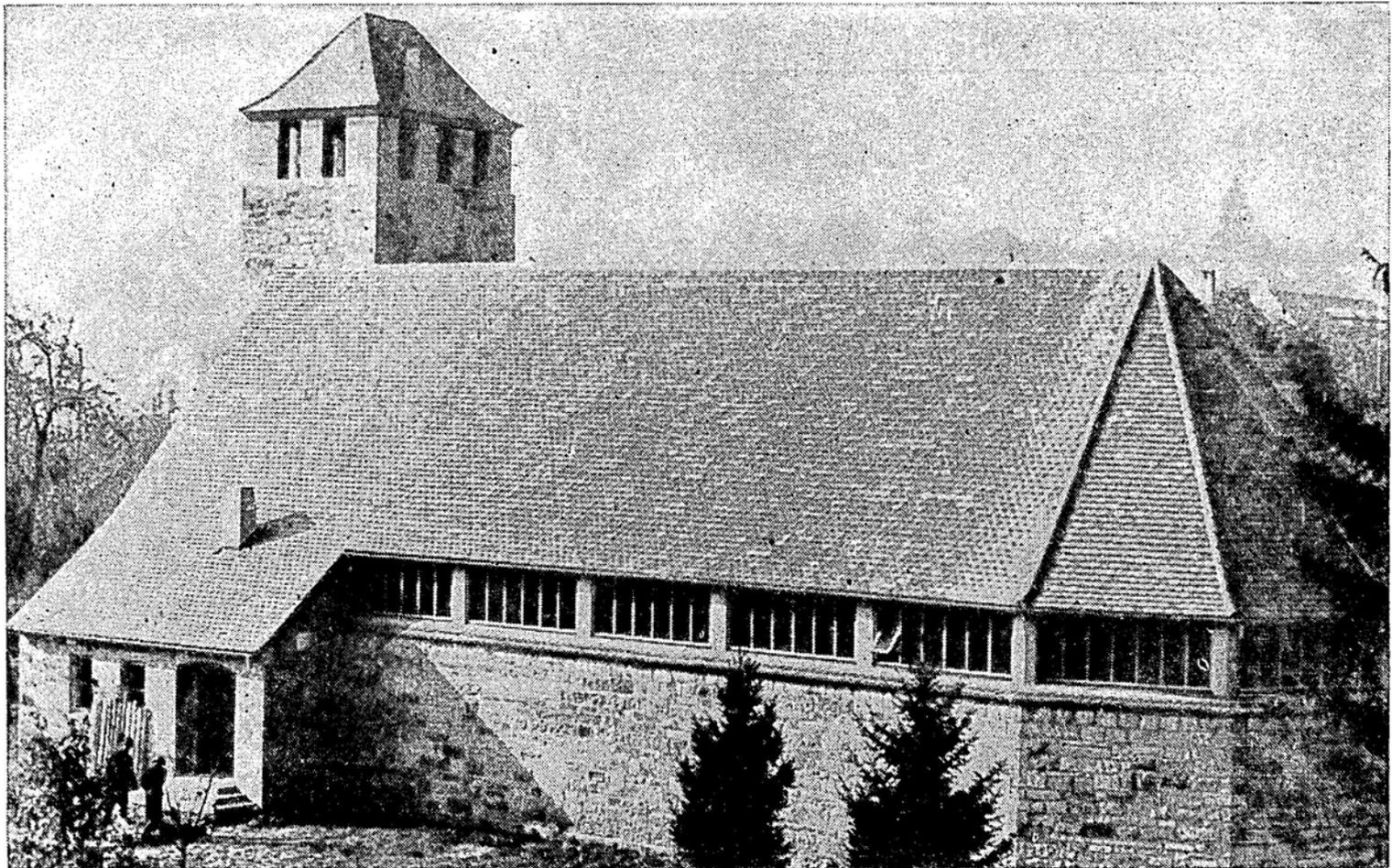
● Refugees at Heilsberg, a *Hilfswerk* settlement, known as the Town Under the Cross. These people need homes.



● The refugees at Heilsberg are pressing building stones out of the rubble from which they are creating a Christian community.



● From the rubble of blasted churches, Notkirchen, or rubble churches, such as this one at Mannheim-Waldhof are rising.



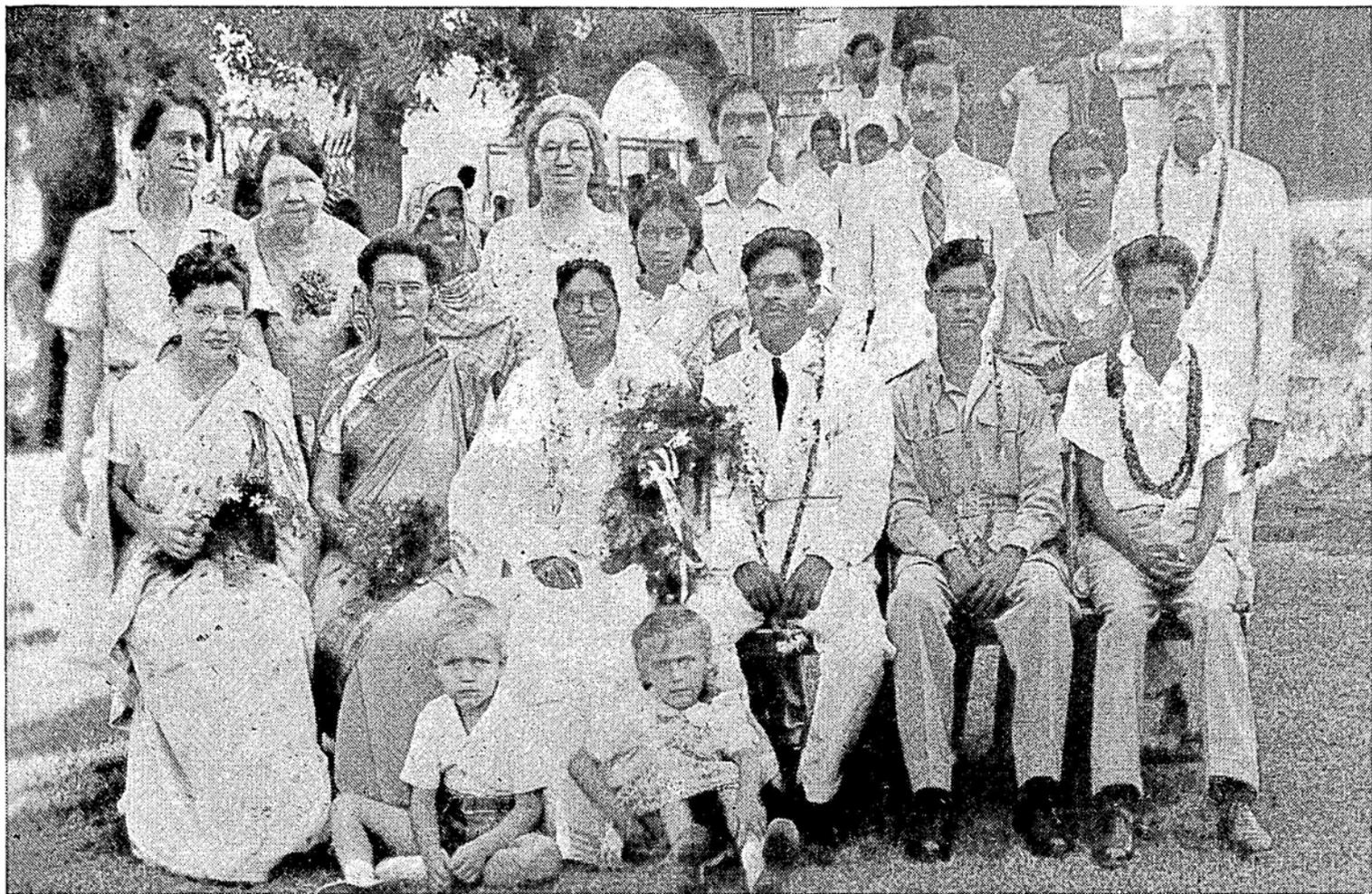
● A complete rubble church, built by labor of local people and financed by Christians in America, is a monument to man's search for God in the midst of adversity.



● The Inner Mission at Lesum, aided by *Hilfswerk*, has developed a block of barracks into a center for charitable institutions, such as a hospital, children's home, and home for the aged. Here formerly homeless women find useful occupations.



● In sewing classes women and girls in the Inner Mission at Lesum learn how to make a contribution to the rebuilding of their lives and their land.



The Wedding Party of One of "Our Daughters."

● *Back row, left to right:* Dr. Mary Agness Burchard, resident physician, at Creighton-Freeman Christian Hospital, Brindaban; second, Miss Garnet Everley, Principal of Blackstone Missionary Institute, Muttra; fourth, Miss Eunice Porter, R.N., Superintendent of the hospital.

Seated (in chairs), left to right: Miss Meriel McCall, R.N., Public Health Nurse; Miss Elda Mae Barry, R.N., Principal of the School of Nursing. *Seated (on ground):* The flower bearers, children of Rev. and Mrs. Don Rugh, of Clancy High School, Muttra.

Our Children

by Eunice Jones Stickland

MISS EUNICE PORTER, REGISTERED NURSE—Superintendent of the Creighton-Freeman Christian Hospital in Brindaban, India—while on furlough, brought greetings from the region of the Taj Mahal.

In the city of Brindaban, with 22,000 population, Nurse Porter, and her associates, Dr. Mary Agness Burchard, Nurse Elda Mae Barry, and Nurse Martha Berry, are the only foreigners, but these Methodist missionaries are not looked upon as "outsiders," for

have they not ministered to the sick in the city, and for miles around? Have they not reared a large family? Have not their sons and daughters married into the families of the community?—They belong!

It is not unusual to hear missionaries tell of starting "baby folds" or "orphanages" to care for forsaken or orphaned children, but these women in Brindaban have taken thirteen children into their hearts and home as their own family. They had each of

them baptized under the same Christian name, so they would consider themselves as brothers and sisters.

"Our eldest daughter has been married for many years, and the youngest child would hardly know her, but most of the children know each other and they stick together like any other family. They love to come home for holidays and those who are away at school spend their summer vacation at home," said Miss Porter.

Because the running of a 72-bed

hospital (sometimes crowded to 100), conducting a nurses training school, caring for hundreds of out-patients, and holding clinics, and sponsoring evangelistic workers, is the real business of these missionaries, their "children" have to lend a hand. The older ones help with the younger and there has always been plenty of work around the hospital for all to find the means of helping to finance their education.

"One of our sons was in the war, and now he has become the first Christian businessman in Brindaban. He has opened a General Merchandise store and a tea room. This tea room is a surprise to all," Miss Porter smiled, "for he is serving refreshments to an increasing variety of caste people in New India."

During the war when all of the Indian soldiers ate together, and worked together, with no regard to Brahmin or outcaste, many lost all thought of caste differences. When the last census was taken 2,000,000 people in India refused to state the name of their caste, showing their desire to abolish caste distinction. The Constituent Assembly of the New Dominion of India has passed a law making untouchability illegal.

As all parents in India, the nurses and doctor have one very important responsibility connected with the rearing of a large family—that is finding husbands for the girls and wives for their sons.

"Just before I left India, in 1948," continued Miss Porter, "three of our children were married. One of the girls was 19 years old. She had finished school and graduated from a Mothercraft School. One day members of a Christian family asked if we would be interested in their son as a husband for this young girl. We set about to investigate his character, his habits, and his earning ability, and were pleased with the young man. Not long after, a special day was arranged and he and his married sister came to call.

"I visited with them for a short while then I called our daughter in to meet the guests. I didn't tell her why they had come, but it did not take her long to guess, since I asked the young man such pointed questions as, 'How old are you?' . . . 'Where do you work?' . . . 'Where will you live if you marry?' . . . 'Who of your family

will live with you?' . . . 'Do you smoke?' . . . 'Do you use alcohol?' . . . 'Do you use Pan (betel nut)?' . . . 'What church do you attend?' . . . 'Do you contribute to your church?'"

The girl sat there listening to the answers of these questions. The sister of the boy turned to her and asked, "Would you like to come into our family?"

"She cast her eyes down, timidly, and smiled," said Miss Porter. "The sister repeated the question. Our daughter whispered to me, 'What shall I say?'"

"Don't say anything if you don't want to," I answered her. Then the sister asked, 'May I take her into the room where we laid off our wraps?' 'Certainly,' I answered."

The two girls withdrew and Miss Porter asked the boy, "Do you want this girl for your wife?"

"Yes," he answered. "My nephew married one of her sisters and she is a good wife and mother, that's why I want this girl for my wife."

The nurse went into the room where the girls were visiting. The sister had opened a little suitcase. "My brother has brought some things for you," she told the young girl, "if you decide to come into our family." There was a pretty "sari," perfume, bangles and other small gifts.

"Do you think you would like to marry into this family?" Miss Porter asked the girl, sometime later.

"Yes," she replied demurely.

"Let's have the engagement announced at once," said the young man when he heard the good news. For not until the engagement is announced can the couple exchange letters, nor is the boy allowed to visit the girl. So Miss Porter sent for the pastor at once, who talked with the couple, and then formally announced the engagement.

"And when shall the wedding be?" inquired Miss Porter.

"In two weeks!" was the reply.

"All right," laughed the nurse, "we will step on the gas and get ready for the wedding in two weeks!"

Another of their daughters was educated at Lal Bagh Girl's High School—the secondary school associated with Isabella Thoburn College. She took a two-year Normal Training Course at the Blackstone Missionary Institute, a Methodist School at Muttra, nine miles away. While teaching in a town some

distance from her home, in the church social life, this girl met a young man who, after a short time, let it be known that he wanted her for his wife. Her "folks" found that he was a worthy lad, and the engagement was announced in the town where the young lady was teaching. The wife of one of the city officials gave a beautiful tea honoring the bride-to-be.

The wedding took place two weeks after her school closed. Every nook and corner in the Brindaban home of the bride, had to be turned into a guest room, with a cot and wash basin, for there were twenty-two guests of the groom coming for the wedding. To prepare the food for so many, and to attend to all arrangements for the wedding, kept every member of the "family" on the move and created great excitement.

"Another very capable daughter is now one of the Evangelists at the hospital and her husband is a nurse on our staff," said Miss Porter. "She is president of our local W.S.C.S. The Evangelists are a very important part of our work. They visit with the patients and tell the Gospel story to all who want to hear it. Many of the patients accept Christ while they are in the hospital. One woman who became a Christian was so grateful, that when the time came for her to leave, she refused, saying that the nurses had shown her such kindness, she wanted to stay and cook for them. She has been with us ever since, and I have never seen more consecrated Christian service."

A mother of several children, herself the daughter of a prominent Brahmin family, entered the hospital as a patient. She told the nurses she wanted to hear nothing of their religion. She warned her husband—who was showing interest in Christianity—that if he dared to become a Christian, it would disgrace her family.

The Evangelists did not press their teaching upon her, but as they were telling the story and singing to other patients in the ward, this Brahmin woman could not help hearing. Something which she heard moved her to open her heart to Christ.

"Her's was a beautiful Christian experience," said Miss Porter. "When her husband came she asked, 'When

can we be baptized?' He was surprised, but very happy, and told her he had been hoping to hear her say that. The mother insisted that every one of their children be baptized with them. This family is now one of our strongest Christian families, and I feel certain we will have some fine doctors and nurses from among these children."

One of the Evangelists at the Creighton-Freeman Hospital is a blind woman who took the Bible Training course by having it read to her. She memorized her lessons and passed the examinations. Her beautiful singing voice and her ability to knit and crochet in spite of her handicap are great attractions to the patients.

"We are burdened with the urgency of spreading the knowledge of Christ to this generation," said Miss Porter. "The Gospel Records, now available in 157 languages, give us great hope that when we get a record player, we will be able to tell the story of Jesus to many of the people whose language we cannot speak, but who come to our hospital for treatment."

There are 174 major languages used in India with 30 more in Burma and Ceylon, and only 95 of which have any portion of the Bible translated into them. Of India's 400,000,000 population, (before the division), about 9,000,000 are Christians. From the Ninth Annual Report of the Woman's Division come these quotations regarding the remarkable opportunity for Christian progress in India and Pakistan.

Bishop J. W. Pickett writes from Pakistan: "As an aftermath of the riots in which Hindus, Sikhs, and Moslems engaged, we now face a disillusioned, heart-hungry people more open to the gospel than any generation in India has ever been. . . . We must strengthen our missionary force to deal with this unprecedented opportunity."

Bishop S. K. Mondol, of India, writes, "The Christian message today is listened to with more respect and greater interest than before. In a situation such as we face today . . . with rancor, hatred, ill-will and bitterness, the Christian message of love, tolerance and good will strikes a very different note."

The government of India is wide awake to its new day, "Christian col-

leges will continue to flourish in India," the Governor General is reported to have said in a recent message. There is urgent need for evangelists, teachers, doctors, nurses, and Public Health workers. A call has gone out for 800,000 teachers to help combat illiteracy. The Methodist Church in the United States has prepared fifty young college graduates to give a three-year term, as "The Fellowship of Christian Service in India (I-3's)." The Scandinavian countries recently sent five doctors and twelve nurses to India.

Miss Eunice Porter has been working in the hospital at Brindaban since 1913. Because of the shortage of missionary recruits her last term was eleven years without furlough. Stanford Lane Hospital in San Francisco, Columbia University, and various hospitals, universities and Bible schools have helped renew her mind and spirit during each furlough, sending her back to her tasks with new knowledge and the latest methods in hospital management.

Medical work started in Brindaban in 1893, when the first resident doctor arrived. Missionaries from Muttra had visited Brindaban and made their first two converts to Christianity in 1889. Formerly a project of the Woman's Division, the Creighton-Freeman Christian Hospital is now a joint project of the Woman's Division and the Division of Foreign Missions of the Board of Missions.

"For many years all of the water we used in the hospital had to be carried a half mile. It was a happy day when our 205-foot well was completed. It was an answer to thirty-five years of prayer. We have an electric pump which is badly worn and which we hope soon to have replaced. We still do not have running hot water. Our prayers are now for two hot water heaters, and an operating light which runs on batteries and will not leave us in the dark with only flashlights by which the doctor must complete an operation, when the uncertain supply of electricity fails (which happens all too often)."

But Nurse Eunice Porter is never disheartened at the difficulties which she has to face, for in early childhood, she learned the lesson of hard work and trusting in God. She traveled with her family, in a prairie schooner, from

Illinois to Colorado where they took a claim. She says in her girlhood years, she enjoyed reading the paper, *The Deaconess Advocate*, there was always a picture of the Chicago Training School. She would say, "I'd love to be a nurse and a missionary!" But it seemed like an unattainable goal.

After her mother's death, the father with his son and daughter returned to Illinois. Eunice was educated in Illinois State University; she graduated from the Chicago Bible Training School, and took her nurse's training in Colorado. For four years she taught school, and it was during these years that she received a great inspiration when she attended the World Sunday School Convention in Washington, D. C., in 1910.

"A missionary who stirred me to make my final decision, was Dr. Zwemer. I shall never forget a talk he made as he stood before a large map of the world. Frequently quoting from the hymn, 'The Son of God goes forth to war . . .' he unfurled that great hymn across every country as he told of the needs. I was so stirred, I could hardly keep my seat. I felt an urge to answer the call of each country as he made it live before us."

As Miss Eunice Porter, with thirty-six years of missionary service to her credit, makes plans to return to India, it is with youthful enthusiastic plans for the future, "We had an ambulance for fourteen years, with it we regularly went out to a rural terminus, worked hard all day caring for the sick, and on our homeward journey we picked up those who needed hospitalization. When the war came and gasoline was unobtainable, we sold the ambulance. A jeep is our only means of conveyance, now, and very inadequate. But we hope some day to own a station wagon or an ambulance."

This woman who, as senior missionary at the Creighton-Freeman Hospital, has many decisions to make for and with the patients, the staff, and "our children," has found a secret of calmness and the ability to face every new day with faith and joy. "I just take a problem and mull it over in my mind, while I keep on working—light comes from here and there. The Holy Spirit never hurries, but He always gives His answer!"

A New Experiment in Friendship

by Alice R. Binstead*

WE FEEL THAT WE HAVE EMBARKED upon a great new venture, and we have no idea where it may lead.

As I write, a Colonial Exhibition is being held in London, designed, as the King said when he opened it, to increase understanding of the needs of our fellow-members of the British Empire, by the people of Great Britain, and in particular by Londoners. A good deal of publicity is being given to this subject in the press and elsewhere, and no doubt the Exhibition will have valuable results.

But for some time, the Methodist Missionary Society has been feeling responsibility for a specific problem. Writing to the Mission House about West African students who come to England for study, a Methodist Colonial Welfare officer recently said:

"So often, where African students are not received into the fellowship of the church, many of them return to their native country heavy drinkers, immoral, and without any sense of social responsibility."

At the present time, there are about 8,500 students from overseas studying in this country, and the number is likely to continue to increase. More than half of these have received some part of their education in Christian schools, and a very large proportion, particularly of those from West Africa



● Miss Hilda Porter and a student from overseas. Miss Porter has been appointed by the Methodist Missionary Society of England as an organizer for assistance to foreign students.

and the West Indies, are Methodists. Most of them are potential leaders of their own people, for otherwise they would not have qualified for the government grants and scholarships with which they have come.

It is painfully true that many of these students have not found either the welcome or the friendship that they might have expected in a Christian country. There is far more unofficial

racial discrimination in England than is generally recognized.

A West Indian student, looking for lodgings, tells how the door of house after house was slammed in his face, with the words, "We don't take black men!" It has been the lot of many others to be treated with indifference, and to be grossly overcharged. One African student spoke for them all when he said:

* Mrs. Alice Binstead, a member of British Methodism, is well-known to many Methodist women in this country through her recent visit to us as a guest of the Woman's Division of Christian Service. She writes here of the problem—and the opportunities—that accompany foreign students. It is a situation we find in this country also.

"We don't want landladies who care more for our money than for us."

Realizing that the sort of welcome each of these students receives in Britain matters enormously both to the coming of the Kingdom of God and to the peace of the world, the Methodist Missionary Society felt that here was a challenge and an opportunity that must be grasped. One of the Senior Secretaries for the Women's Work, Miss Hilda M. Porter, was led to offer her services for the work, and in a very moving session of the General Committee, she was appointed as organizer of assistance for overseas students.

Miss Porter sees the first part of her job largely in terms of finding Christian homes. An Indian student told Miss Porter that he was living in a hostel for Indians because he was unable to find accommodation with an English family. "I did not come to England to meet Indians," he said, "I can do that at home. I came to experience English life and the way you think and feel, but I get no opportunities."

And so Miss Porter feels that the great need is for Methodists to open their homes to overseas students. She wants friends who, for Christ's sake, will welcome and treat students with equality. She does not want the students to be received merely as guests in the drawing room but as friends who help in the kitchen, and share in all the work and play of ordinary everyday life.

Already, Miss Porter has had an encouraging response, and in the London area more than a hundred and fifty families have received students into their homes. Naturally, these students pay for the accommodation, and are expected to give some assistance in the house in these days of shortage of domestic help. Some of the hostesses have been amazed to find that their guests have brought a real enrichment into their family life, and this has spread too to the churches to which students have been introduced. A London minister tells how the fellowship of his church had suddenly "come alive" because two men from the Gold Coast had been invited to join the church.

An African student who is doing a course of training as a welfare officer

in a provincial center has told his hostess of his amazement at the efficiency of British housewives in the management of money. Although this student and his wife are second-generation Christians, he still keeps rigid control of all the purse-strings. He had never thought it would be possible to entrust his wife with the spending of the domestic allowance! He is now trying to arrange for his wife to come over to England, and his Cardiff hostess has promised to instruct her in the ways of household management.

While permanent homes are mostly required during term time in university and college centers, there are also opportunities for people in other parts of the country to offer help. In every district, the Women's Work Committee has appointed a "Hospitality Secretary" and it is her duty to find people who will offer homes during vacation periods, as the need arises.

Miss Porter tells a wonderful story of two young Africans who received their first invitation to spend Christmas in an English home. They were full of fears—would they feel comfortable? Would they understand and be understood? Would they say and do the right things? But in the end, they agreed to make the venture, and, armed with presents for the children of the home, they went off. They had a marvellous time!

"From start to finish," they said, "they treated us just like themselves."

One student added, "It's the first time I've been in a really Christian home, and I want my home to be like that. We enjoyed ourselves so much, we never thought of being homesick!"

There are several hundreds of overseas girls in training to be nurses in hospitals scattered all over the country. They do not need permanent homes, but they do need friendship and the hospitality of a home where they can go on their free days, and the fellowship of a church which will make them feel they *belong*, even if they cannot attend very regularly.

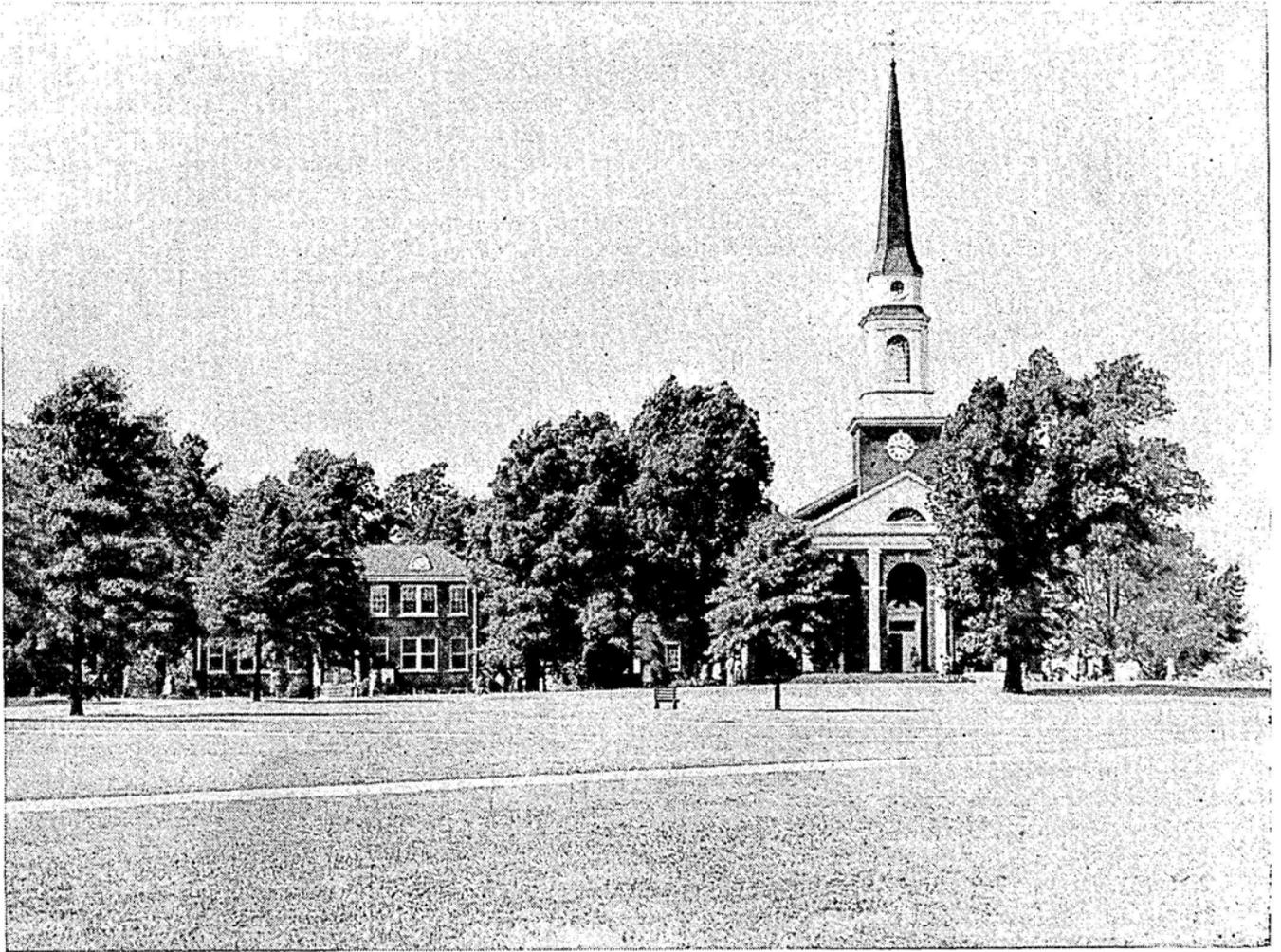
At the moment, Miss Porter is trying to discover all the overseas Methodists already here, and to insure through contact with the chairmen of Overseas Districts that she shall have information about all who are coming so that none may arrive friendless and unwelcomed. Already Miss Porter has found many ways of co-operating with workers in other denominations and with some non-Christian organizations. She has dreams of a Methodist International Hostel, and the need for such a hostel is becoming abundantly clear.

It is a reproach to us that Christian students should ever have returned to their countries embittered and disillusioned because of the treatment which they received here. Surely we must see to it that they find a living fellowship in the church here, so that they may return with deepened faith in the reality of the world church.



● Mr. and Mrs. Thomas Binstead, host and hostess in a hospitable Christian home in Wales.

WHAT DO YOU MEAN



On the Bennett College campus, Greensboro, N. C.

THERE HAVE BEEN CERTAIN OCCASIONS when earnest people have disturbed us by their confusion as to what constitutes Home Missions and by their, apparently wrong conception of that term. Sometimes it has been the excellent physical plants of institutions that seemed to perplex them; sometimes the age-group of the people reached has seemed to raise the question as to its missionary motivation; sometimes they have failed to see the spiritual

* Miss Day is the executive secretary for educational work under the Home Department of the Woman's Division of Christian Service.

hunger or the dearth of religious background. In other words, because a need may not be an economic one, the statement comes forth pointedly: "That is not missionary." What, then, do we mean by missionary? What is Home Missions?

A Negro girl in her teens who represented the Woman's Division of Christian Service at a national youth conference during her years in one of our high schools, was able to enter college because of the assistance of friends. Then the college president wrote that no longer was this aid forthcoming. "Do you know of a fund we

could draw upon to make it possible for her to continue?" As the Crusade for Christ funds are now available for students in a minority group in this country, this promising Negro girl will be able to complete her college work.

A visit to this college campus—one in which the Woman's Division has a share in maintaining with the Board of Education of The Methodist Church—would reveal a magnificent sweep of quadrangle surrounded by imposing and graceful buildings. Everything within and without, is immaculate. Yet this college, reorganized in 1926, had

— MISSIONARY ?

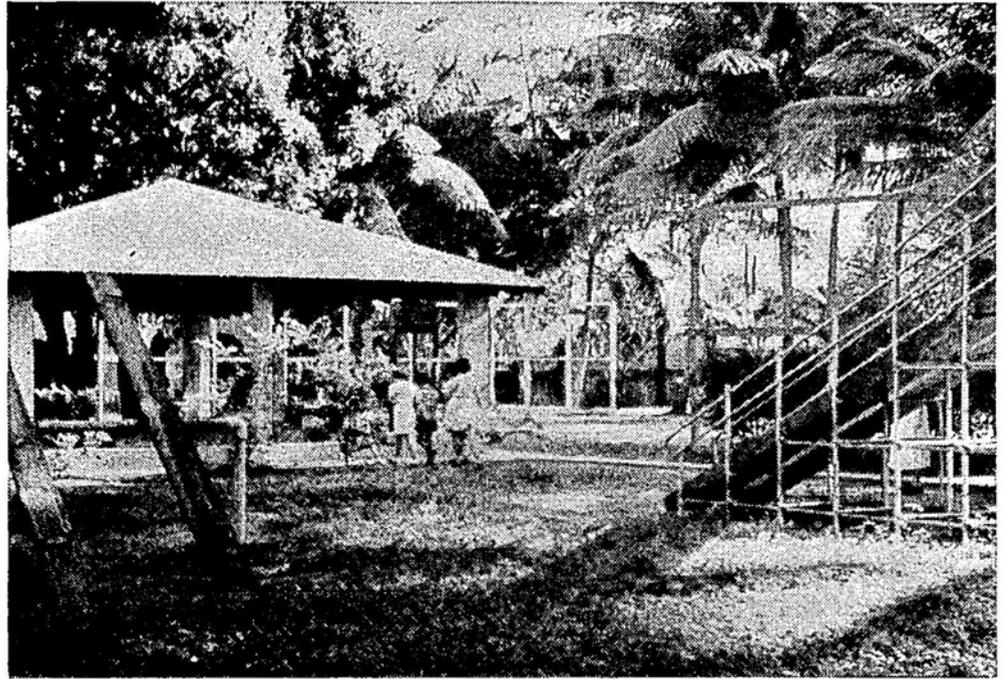
by
*Muriel Day**

at that time, inadequate buildings, a poorly planned campus, and only ten college students. Today is it less missionary than in 1926? What do we mean by missionary?

Our work in Puerto Rico is divided into two types. The George O. Robinson School, which itself has both day and boarding pupils, and the kindergartens and other day schools conducted in rooms adjacent to or within Methodist churches. As one visits the very beautiful Robinson School, located in one of the finest suburbs of San Juan, and then walks through the slum sections of the city—whether it is the notorious El Fanguita or the stony Buenos Aires—one inevitably contrasts the two types of work and is apt to ask, "Is Robinson missionary?" Begun at the opening of the century as an orphanage, it ministered to the orphan girl, often poor or homeless. Today it is serving middle class girls, some continentals—and not all poor (yet no qualified girl is turned away because she lacks money). It is the purpose of the school to train intelligent Christian leaders who will make an impact upon the life of the Island. The day school department with over 250 girls (and boys through the sixth grade) is even now self-supporting, but the boarding department is not. Shall we then say that the former is not missionary, while the latter, like the kindergartens, is in that category? What do we mean—missionary?

Frankly, our inconsistency is disturbing. Visitors looking in upon our schools are prompt—and justifiably so—in reporting run-down conditions, buildings inadequate, paint needed, furniture lacking. But when we come to the place where we can be proud of them—shall we then say they are no longer missionary?

Or consider the matter of age-groups. Years ago in the beginning of our missionary enterprise and often in our schools, the emphasis was upon the



Playtime at George O. Robinson School, Puerto Rico.

work directly with children. As it was felt that in certain places the public school system should gradually take over this phase of education, our grade work in some centers was dropped and junior college added to the high school. Emphasis was then given to teacher training, for it was considered strategic to train teachers who would reach 40 to 50 children each rather than for us to teach only fifty children directly. To do both was impossible (except for laboratory purposes). Is, then, teacher-training less missionary than an elementary grade? What do you mean—missionary?

Again, in this day we hear much of secularism. It is the climate in which we live—in which the church is working. Sometimes when we think of the forces against which our missionary teachers have to contend, we are reminded of the boy who was having a hard time pulling up a cornstalk in the field; "But," he said to his father, "do you wonder? The whole world is on the other end." To combat these forces—to strengthen the spiritual life—to give Christ-centeredness to many

growing changing lives, in short, to put spiritual meaning into life—that is a major purpose of our educational institutions. Shall we say this is not missionary because it is also intellectual?

We ask ourselves this question especially when we consider our schools jointly related to the Woman's Division and the Board of Education of The Methodist Church. It is such a fine line existing between the educational and the missionary aspects. In most cases of co-operation it is established because of an historical basis which roots back to the emphasis upon Christian home-making which was the contribution of the Woman's Home Missionary Society and the Woman's Missionary Council. Now that we have unified budgets in some colleges, shall we think of our schools as any less missionary?

We return, then, to the first story, of the Negro girl. Think it through. Must missionary need always be economic? May it not be intellectual, spiritual, or even philosophical? What do you mean—missionary?

Faith For A

by C. W. Ranson*

FAITH FOR A WORLD COMMUNITY is a most fortuitous introduction to the study leading up to the third Assembly of the Woman's Society of Christian Service. The Assembly, to be held in Cleveland, Ohio, April 18-21, has as its main theme "Faith for a World in Revolution."

"THE WORLD HAS BECOME A UNITY," wrote a distinguished Frenchman a generation ago, "but for that high destiny mankind is not yet fit." That is the tragic paradox of our time—a world which has achieved physical unity, but has failed to discover the secret of international community. The triumph of applied science in creating a system of rapid world communication and economic interdependence is accompanied by the tragedy of increasing bitterness and strife between nations, races, and classes. Two world wars in one generation have been the expression of this paradox, which must be resolved if humanity is to survive. We used to think in terms of "community or chaos." In this atomic age, the great alternative before mankind is "community or annihilation."

In such a situation, we look with almost desperate eagerness to the United Nations. We repeat our passionate affirmation that this potential instrument of world community must not fail. Yet, as we see reproduced within it the political and ideological conflicts which rend humanity asunder, many ask in a mood of deepening despair and frustration, "Who will show us any good?"

No disillusionment must be allowed to blind us to the importance of the United Nations, or to weaken our sup-

port of the ideals and principles which gave it birth. The United Nations is an indispensable instrument of international collaboration. It is, however, only a political instrument, and many of its limitations are inherent in that fact. The task of building a world community cannot be accomplished merely by political means. In its most fundamental aspects this task is beyond politics. It lies in the realm of those dynamic forces which grip and move men's hearts and wills, as well as their minds. Faith is an indispensable ingredient in the building of world order.

Today there are powerful movements sweeping across our world that wake the passionate loyalty of vast multitudes and are giving to this word, "faith," a new context. The millions of Asia and Africa, for example, are in the throes of revolution. They are shaking off the shackles of Western domination and are determined to seize the opportunity of shaping their own destiny. They really believe in the possibility of a new society. While there are forces at work in the Asiatic revolution that are both sinister and corrupt, it is the passionate faith in freedom and the hope of a new community that animates the surging, tumultuous forces of Oriental nationalism.

These movements are not lacking in faith. But it is faith in human achievement. It is faith rooted in the conviction that man by his own wisdom and

skill can build the new society, within which the good life will be realized by all. It is faith doomed to ultimate disillusion.

There is, however, another movement at work in our world which challenges the allegiance and the faith of mankind. It is more revolutionary than any other, for it proclaims no earthly kingdom, but the sovereign rule of Christ. It points not to human resources of skill and wisdom, but to that divine alchemy which alone can transform the leaden impulses of men, and mold their stubborn wills. The spearhead of this strange revolutionary movement is the missionary work of the church. It is here—and not in a set of abstractions like freedom, democracy, world order, or the like—that we find the true charter of human unity. These abstractions are, after all, secondary and derivative. Far too readily have we allowed it to be assumed that the unity of mankind is a notion derived from natural reason. It is time we began to reassert the true origin of that unity in Hebrew tradition and Christian faith. Christians are on solid historical ground in claiming that the very idea of the unity of mankind is in origin a Christian doctrine, springing directly from faith in the Father, in Whom every family in heaven and on earth is named.

The revolutionary movements of our time—in whatever form they express themselves—have one thing in com-

* The Reverend Ranson is executive secretary of the International Missionary Council.

World Community

mon. They express a desperate longing for community. That was the driving force of Nazism, as it is of Communism; and it is the common factor which underlies the new and often apparently inchoate upheavals in the modern Orient. The precise pattern of the new community men seek is often very indistinct; and this vagueness offers to the Communist, with his clear-cut dogma, a magnificent opportunity which he has not been slow to seize. The march of events in China and the recent history of Korea, Malaya, and Indonesia demonstrate the power of the Communist appeal to revolutionary Asia. The hope of the classless society evokes a response in the hearts of men who are hungry, not only for bread, but also for community.

But as the idea of human unity derives from Christian dogma, so the ultimate answer to man's hunger for community is to be found in the universal Christian fellowship. Our Lord Jesus Christ, on the night on which He was betrayed, prayed that His followers might be one, that the world might believe in His divine mission. That prayer is often used (quite properly) as the pretext to exhortations to Christian unity. But it has a wider reference and meaning. In that final hour before His passion, our Lord gives us a glimpse of the divine design, a forecast of the future pattern of history. He appears to see down through the centuries a growing fellowship of His followers. He prays the Father that in that fellowship the lost unity of mankind may be restored. Here is faith for a world community, as expressed by our Lord Himself.

This faith is not based upon a set of theories about the nature of man in society. The strength of Christian faith for world community is that it is an embodied faith. It is faith expressed in the fellowship of the people of God. "There is," said John Wesley, "no such thing as a solitary Christian,"

and the New Testament provides consistent support for the assertion. The faith and the fellowship are inseparable. Read the Acts of the Apostles and you will find a tremendous emphasis upon "togetherness" as the first expression of discipleship. And so it always is, where Christianity is a living faith. Amongst those who have, in the New Testament phrase, "put on Christ," there is neither Jew nor Greek, bond nor free, male nor female, "for ye are all one in Christ Jesus."

The society of the average Greek city in the time of St. Paul was about as corrupt and divisive as anything we can find today. Yet it was out of that material that the earliest Church was born. The miracle continues wherever the Gospel of Christ wins its way. Chinese and Japanese Christians could meet together and pray together even when their countries were at war. Jew and Arab in Palestine, Hindu and Muslim, Brahmin and Outcaste in India and Pakistan, when they have "put on Christ" find in Him a unity which transcends ancient pride and prejudice and modern hate and bitterness. Political and ideological bonds are powerful, as modern history shows. But they are also dangerously divisive, as we know, to our cost. In Christ is a bond which can and does weld men of widely differing race, culture, class, and nationality into a beloved community. The world-wide Church holds the answer to the world's desperate search for community.

Why are Christians so hesitant and inarticulate in the proclamation of their faith, so insensitive to its obligations, so blind to the greatness and glory of the task which God is giving them in this historic moment?

One reason is that many of us are ignorant. We have no conception of the Church as a universal reality. We have no knowledge of the sweep and magnitude of the missionary enterprise which encircles the earth and has given birth to a Church that is universal

in fact, as well as in missionary theory.

Another reason is that many of us are so conscious of the Church's own weakness and division that we cannot see in it any answer to the needs of a divided world. The Church itself is not one. The visible Church functions in a divided, denominational form. Christians should face this fact with humility and contrition. It weakens immeasurably the effectiveness of the Church's claim to offer faith for a world community—weaken, but does not discredit or destroy that claim.

For there is far greater unity and co-operation, even within the framework of denominational Christendom, than most Christians realize. It is part of the glory of our rich missionary heritage that, with the outreach of the evangelistic endeavor which has carried the gospel across the earth, has come a growing sense of the essential unity of the faith. The missionary movement has been the pioneer of ecumenical unity. The younger churches lead the way in seeking Church union. For thirty-five years, the missionary enterprise has had, in the International Missionary Council, an instrument of united strategy which welds together in common planning and action the Protestant forces of the world, and gives visible expression to their common missionary purpose. We have, in fact, the instruments of united action if we will but use them.

But the ultimate reason why we, as Christians, falter and fail in our witness to our faith is that we have not really discovered for ourselves its liberating power. We take for granted our Christian heritage and never realize the glorious possibilities of active discipleship. If Christianity is to become a really revolutionary force in our world, it will be only by a rebirth of apostolic and missionary passion, born of a personal commitment, which will thrust men forth as crusaders for a faith which offers the only sure hope of world community.



● "A donde vas, Maria." The small girl moves importantly, holding her little brother's hand.

A Donde Vas ?

"A donde vas, Maria?"
"A la Casa Wesley."

THE SMALL GIRL MOVES IMPORTANTLY, holding her little brother's hand. The dust of the unpaved street kicks up in puffs against her determined heels. She turns into the wide gateway. She is at Wesley House.

The Methodist Church in America is, for the most part, isolated from small girls like Maria. It is only through the wide gates of settlement houses that it comes into contact with them and with their families. San Antonio, the city in which Wesley House is situated, is not so isolated. The staccato of border Spanish is heard in its streets. News-venders pause between calling their wares to shout back and forth to each other in their ancient language. The city itself reflects the Spanish heritage. The Alamo, cool, austere stone—barren as a monastery in old Spain—is one aspect of it. La Villita, restored village of olden days, bustling with craftsmen, and alight with potted flowers, is another.

Across from La Villita is the open-

Editor's Note: We have borrowed shamelessly from a publicity write-up prepared by Miss Lillie F. Fox, a veteran missionary of Mexico, now a resident staff person at Wesley House. It was she who used the question, "a donde vas, Maria?"

Wesley House, in the congested west side of San Antonio, Texas, is under the executive directorship of Miss Katharine Arnold. Wesley House employs six full-time staff members. In its clinic alone, it served during the past year four thousand individual persons.

air theater—an arena of grass steps where the citizens can watch plays in the theater across the river. At fiesta time, barges which would be at home in the cities of old Mexico float down the river. True, most of the men and women who sit in the grass steps seats are modern Americans—but no such beauty came from that heritage alone.

And, yet, in a way, San Antonio is isolated, too. The city we think of as San Antonio, that gay, hot, bright city, with great lawns, and cooling devices whirring in the windows, is not

the city of Maria. She lives on the west side. She and her little brother and her big brother and her parents and her grandmother and the inevitable baby live in a neighborhood where the family next door does not need to ask their private affairs. They live so close that they know without asking. Here are no whirring fans. The family sits on the doorstep to catch what evening breezes may be stirring. Perhaps that is why the doorstep sags—so many people sit on it.

In many crowded cities, the children play in the streets. In San Antonio, in the summer months, the streets are a glare of white light. Children seek the scant shade offered by the little houses. Old people watch them—silent and motionless in the hot air. It may be that the old people are the ones who came here in the first place—refugees from the revolution of 1911.

At that time, hundreds, even thousands, of Mexicans fled over the border from Mexico. A Texas deaconess, Miss Ella Bowden, began to work with them. A little house was secured, and the work was linked with the Mexican



Studer Photo Company

● Some of Wesley House members came to San Antonio in the old days—refugees from the revolution of 1911 across the border.



Studer Photo Company

● "Christian church yard" says the Wesley House parakeet, sitting on Miss Arnold's finger. As Miss Fox smiles, he adds "Believe me!"

Methodist Church in San Antonio.

From that small beginning, Wesley House grew, until today it serves as a recreation and educational center for entire families living within its neighborhood.

"Oh," cried an old grandmother, at a Wesley House dinner. "It's my birthday. I am ninety-three." She beamed at the friends about her. "I will come again this time next year. Then I will be one hundred."

Perhaps the joyousness of Wesley House makes years pass quickly!

Children bring in old skates to be fixed, so that they can be used in Wesley House skating hours. Mothers bring their babies to the clinic, not because they are sick, but just to keep them from getting sick.

Young veterans play basket ball on the court provided by an interested layman in the city.

Languages are mixed—English and Spanish.

Sometimes there is racial difficulty. A few years ago, a Negro family moved into the community.

"I want those children for my kindergarten," said the teacher.

"This is a Latin-American community house," said some.

"This is a Christian community house," retorted the teacher.

The little Negro children came.

One mother took her children out of school, but she had a call from the kindergarten teacher. The next week, she had her children back in school. That mother learned that a Christian community house is open to all the community.

There are laughter and movement and high voices on the playgrounds, and in the clubrooms of Wesley House. From the workers' balcony, a blue-winged parakeet looks down.

"Christian church yard," he says distinctly; and he adds with emphasis, "Believe me."

The Wesley House yard is not a Christian church yard in the sense that it is connected with a church. The La Trinidad Methodist Church became independent of the Wesley House some time back. But it is what we like

to think of as a church yard, with old and young and very young all at home in it.

Many fine leaders have come from Latin-American work in San Antonio. La Trinidad Methodist Church is a strong, self-supporting church, with its organized Woman's Society. The efficient boys' worker, Mr. Antonio Rodriguez, grew up at Wesley House. That is good. But it is not enough.

It will not be enough until the little girl and her little brother who enter the gateway of a Wesley House are at the same moment at home in the whole church, no matter where it is. Do not ask me how it is to be done. I know only that it has to be done.

There is an anticipation of good things happening as Maria goes her way to the Wesley House. But when we can welcome her into the wider church fellowship there will be not only good things for her, but also good things for us, when she answers the question,

"A donde vas, Maria?"

"A la Casa Wesley."

WORLD OUTLOOK

BOOKS

FOR CHRISTMAS GIVING

On this page WORLD OUTLOOK presents reviews of books recommended for gifts at Christmastime—books suitable for persons of all ages. A carefully-selected book gift is a compliment to the good taste of both donor and recipient. The right book at the right age is a lasting influence.

(Order books early from the nearest branch of your Methodist Publishing House: Nashville 3, Tennessee; or New York City 11; or San Francisco 2, California; or Cincinnati 2, Ohio; or Chicago 11, Illinois.)

For Children

THE GOLDEN CHRISTMAS BOOK. Simon and Schuster, New York. \$1.50.

This charming book should be presented to children early in December. It is full of pre-Christmas ideas—things to do, stories, poems, songs and puzzles. Ninety-six pages, fully illustrated.

THE JOLLY SEASON, by Lilla Stirling. Scribner's, New York. 1948. \$2.00.

A colorful story about Tim, who took his pet frog with him on a Christmas trip from New York City to Ontario. Canada is full of snow storms, dogs, skiing, gold mines and copper mines, and a thrilling dogsled race. A story that will be of special interest to boys.

JOY AND THE CHRISTMAS ANGEL, by Pamela Bianco. Oxford University Press, New York. 1949. \$1.75.

"Do you eat angel cake every day in Heaven?" Joy asked the wax angel of the Christmas tree.

"No," the angel said. "Only on special occasions. And without icing."

Every child in the family is sure to enjoy this charming story about Joy, her little brother Stephen, and their tea party with the angel on New Year's night.

TOSHIO AND TAMA, by Anne M. Halladay. Friendship Press, New York. 1949. \$1.75.

Toshio and Tama, children of modern Japan, move naturally and gracefully through the pages of this interesting story, going to school, getting established in a new home, enjoying holidays, attending Sunday school.

WHAT BUTTERFLY IS IT? by Anna Pistorius. Wilcox & Follett Co., N. Y. 1949. \$1.00.

A charming butterfly book for boys and girls. Under challenging question headings such as "What butterfly is a fighter?" and "What butterfly is a glamor girl?" the author gives short pithy facts about 54 of North America's best-known butterflies.

THE LITTLE WHITE CHURCH, by Imogene M. McPherson. Westminster Press, Philadelphia. 1949. 65c.

Kindergarten-aged children will like this story about a little boy who learns, in interesting ways, that he really has a share and a part in the church near his home.

CHILDREN'S PRAYERS FOR EVERY DAY, by Jessie Eleanor Moore. Abingdon-Cokesbury, New York and Nashville. 1949. \$1.00.

Short prayers and verses for children to use every day and also on special occasions.

A SMALL CHILD'S BOOK OF VERSE, collected by Pelagie Doane Oxford University Press, New York. 1948. \$3.00.

A beautiful gift book for children or young people—for anyone who likes interesting poetry by good authors. All sorts of poems about creatures, fairies, seasons and everyday things. Well illustrated.

WHERE THE CARP BANNERS FLY, by Grace W. McGavran. Friendship Press, N. Y. 1949. \$1.75.

An entertaining story of life in Japan today, as seen through the eyes of two Japanese boys who are cousins. Tetsu and Shoji visit their grandparents on the farm, enjoy the carp banners on Boys' Day. They attend a meeting of the strange Christians, they rescue people in flood-time, and they take part in a Christmas play.

SEATMATES, by Mary K. Reely. Franklin Watts, Inc., New York City. 1949. \$2.00.

A charming story about Kate, a school-girl, and of her engaging companions, picnics, flower hunts, sleigh rides, and of the "piece" she spoke in Town Hall on Decoration Day.

An excellent gift book for younger girls.

SANDY AND MR. JALOPY, by Edith J. Agnew. Friendship Press, New York. 1949. \$1.00.

Younger children will enjoy the story of seven-year-old Sandy Jackson, and his family's adventures as they follow the crops from New York state to Florida.

"I'm mixed up about heaven myself," remarked Mrs. Jackson. "Wait till we get to Florida. Somebody there will tell you."

THE LITTLE GOLDEN BOOK OF WORDS. Simon & Schuster, New York. 25c.

A colorful little book for the youngest, of pictures with the words underneath, in various headings such as "things we use," "things we eat," "things that go," etc.

For Young People and Adults

TOLD UNDER THE CHRISTMAS TREE. The Macmillan Co., New York. 1948. \$3.00.

A valuable collection of Christmas stories and poems from various countries of the world, selected by a Committee of the Association for Childhood Education.

PRINCE OF EGYPT, by Dorothy Clark Wilson. Westminster Press. 1949. \$3.50.

There is pure and tender romance, the agony and panoply of war, the horrible suffering of slaves, the cruelty of the wealthy ruling class, and, running through all, the thread of the young Moses' search for truth. Inspired by the sacrificial death of Nehsi, Moses comes to the conclusion that "suffering is not an evil thing when experienced willingly for another. Only through the Nehsis of the world who were willing to suffer and be consumed for the sake of their brother men could The Eternal reveal Himself."

—E. E. R.

BIRDS. A Guide to the Most Familiar American Birds, by Zim and Gabrielson. Simon and Schuster, New York. 1949. \$1.00.

An excellent gift book for the young bird lover or for anyone who is beginning to study bird life. A hundred and eighteen paintings. With the description of each bird is a tiny outline map of the United States colored to indicate the bird's summer, winter, and permanent residences. A convenient, pocket-sized book, with data on how, where, and when to look for the birds.

LIBRARY WORLD ATLAS. C. S. Hammond & Co., Inc., New York. 1949. \$5.00.

There's a wealth of material in this new atlas—political and resource maps, illustrated texts on world geography and the races of mankind, gazetteers, and new indexes. An apt gift book for those who can never get enough of poring over the maps of the world.

WILD ANIMALS OF THE WORLD. Text by Wm. Bridges, Animal Portraits by Mary Baker. Garden City Publishing Co., Inc., Garden City, N. Y. 1948. \$4.95.

Do you know that the okapi has such a long tongue that it can lick its own ears? Do you know that the harbor seal can be trained to follow its owner around like a dog? Do you know that pangolins eat termites? Can you imagine how a sapajou looks? A most satisfying book in which to look up descriptions, temperaments, and other interesting facts about the world's wild animals. Each animal has a page and a painting to himself. An excellent gift book.

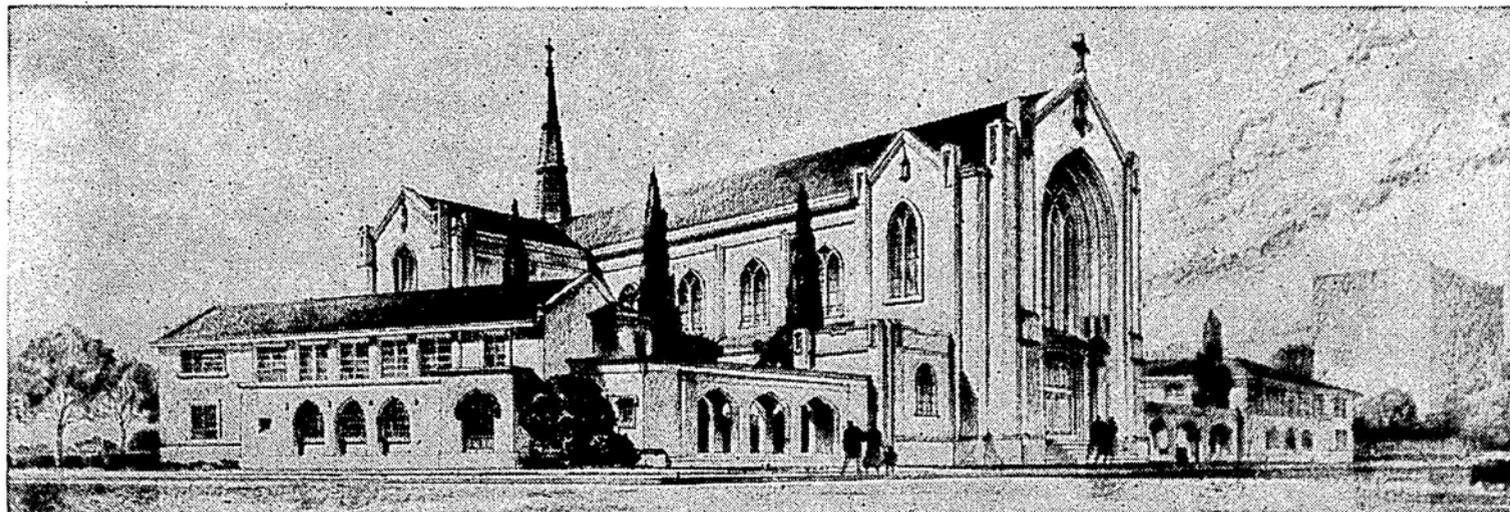
THE STORY OF FRANKLIN D. ROOSEVELT, by Marcus Rosenblum. Simon and Schuster, New York. 1949. \$1.50.

A short, simplified version of the Roosevelt life story, illustrated with sketches and photographs. A gift suitable for teen-agers.

The Moving Finger

Writes . . .

» » » EVENTS OF RELIGIOUS AND MORAL SIGNIFICANCE DRAWN FROM THE NEWS OF THE WORLD



● The war-scarred Central Church in Manila, Philippine Islands, which was used by the Japanese as a fort during the war, is being rebuilt. Here is the architect's drawing of the new structure as it will appear.

Reconstruction in 100 Days Is Aim of Manila Church

RECONSTRUCTION OF MANILA'S Central Church, the plans for which were drawn by Juan Arellano, famed Filipino architect, is progressing at an extremely fast rate, according to the Rev. Charles Mosebrook, the pastor. Mrs. Asuncion Perez, a member of the President's cabinet is chairman of the building committee.

For the rebuilding of this church, of which only the walls and foundations were left standing after the war, American Methodists contributed \$100,000 through the Crusade for Christ. Additional funds were raised locally.

On August 29th Mr. Mosebrook wrote, "The local people are thrilled for just this past week the contract was given for reconstruction of the first unit of the sanctuary. There are a hundred men at work this morning for the contract calls for the rehabilitation of the sanctuary in one hundred working days.

"The new building will be even lovelier than the original," he continued. "Mr. Arellano, whom the government sent on a world tour to study the capital buildings of many countries, has drawn the plans for some of the most beautiful buildings in the Philippines. He heads the commission that is plan-

ning the new capital buildings which will be built in the future. The interesting part is that the now famous architect so loved the Central Church that he has given us a special consideration so he could have a part in rebuilding it."

In addition to rehabilitation of the building a new wing, fully equipped for social and religious education work, is planned. Funds are being raised locally for this wing.

The Central Church, which has fewer students than before since the university has moved to another site, is now concentrating on a family program. The religious education and youth work are being handled by Mr. and Mrs. Jacob Quiambao, Crusade scholars who recently returned to the islands after two years study in the United States.

Of the newly organized congregation Mr. Mosebrook wrote, "It is growing by leaps and bounds. By the time we move into the new sanctuary we expect our services will completely fill the church."

» «

Church World Service Conducts Clothing Drive

CHURCH WORLD SERVICE, INC., which represents most of the larger Protestant denominations in their over-

seas programs of rehabilitation and reconstruction, is making a special plea at this time for organizations of church women to contribute "used but good conditioned" clothing for use in Europe and in Asia. (See picture section of WORLD OUTLOOK.)

The greatest need is for men's heavy winter clothing, but there is also call for women's and children's heavy clothing, for infants' layettes and clothing, for shoes, bedding, sheets, blankets, and quilts. From Europe the calls are coming from DP camps, from pastors and students, from prisoners of war, from orphanages, and from refugees in Greece, Palestine, and Central Europe. Asiatic calls are mostly from refugees in China, Burma, India, Pakistan, Japan and Okinawa. Supplies should be sent to any of the seven Church World Service warehouses, preferably accompanied by a contribution of eight cents per pound for shipping costs. Headquarters of Church World Service are at 214 E. 21st Street, New York 10, N. Y.

» «

Town and Country Group Convenes This Month

A NATIONAL CONVOCATION ON THE "Church in Town and Country" will be held November 8 to 10 in St. Paul's Methodist Church, Lincoln, Neb., with



Menarch Studios

● Ground-breaking ceremony for a new dormitory for Browning Home and Mather Academy, a Methodist school for Negroes at Camden, S. C. In this photo Superintendent Lulu Bryan turns the first shovelful of earth.

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 Our Faith is CHRIST (December)
 Our Faith is the BIBLE (January)
 Our Faith is LOVE (February)
 Our Faith is PRAYER (March)

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Our Faith is IMMORTALITY (April)
 Our Faith is the HOLY SPIRIT (May)
 Our Faith is the KINGDOM OF GOD (June)
 Set of 8 paper booklets, 75c
 cloth bound, \$2.00

THE ADVANCE FOR CHRIST AND HIS CHURCH

attendance of ministers, laymen, editors, and farm and rural leaders in attendance.



Dr. Fisher

The convocation will be under the auspices of the Committee on Town and Country, of which Dr. Elliott L. Fisher of New York is chairman. It is sponsored by the Home Missions Council of North America, the Federal Council of the Churches of Christ in America, and the International Council of Religious Education.

The program will include such authorities as Dr. Fisher; Douglas Ensminger of the U.S. Department of Agriculture; Miss Marjorie Minkler of the Woman's Division of Christian Service of The Methodist Church; Governor Val Peterson of Nebraska; Professor Rockwell C. Smith of Garrett Biblical Institute; Charles E. Friley of Iowa State College; Dr. Mark A. Dawber of the Home Missions Council; and Frank W. Peck of the Farm Foundation. Those desiring to attend may secure further information from the Committee on Town and Country, 297 Fourth Ave., New York 10, N. Y.



Gloria M. Wyner
Accepts New Post

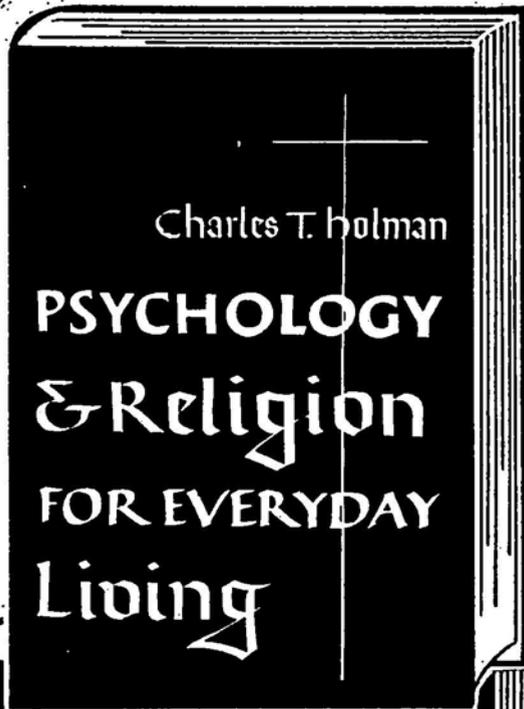
THE REV. DR. GLORIA M. WYNER, first woman ordained a Methodist minister in North Africa, has been appointed as a full secretary of the International Missionary Council in New York City. She is the first woman to hold this post.

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**PILGRIMAGE
OF WESTERN MAN**

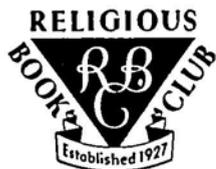
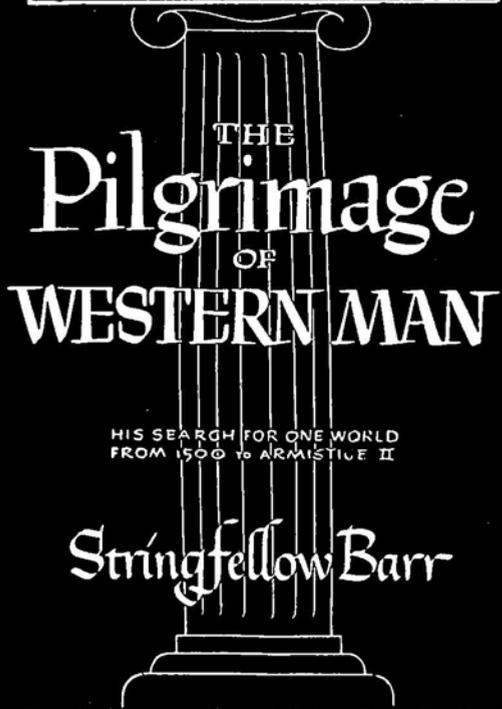
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● Hostesses for the Polish war orphans benefit garden party given by the Lillian Moreland class of the First Methodist Church, Shreveport, La. They are (left to right): Mrs. J. Drew Moreland, class teacher for whom the class is named; Mrs. J. M. Gorton, whose garden was the scene of the party; Mrs. C. M. Zaenglein, class president; Mrs. V. P. Grage, general chairman.

The benefit party, attended by 250 guests, netted \$200 which was forwarded to the Board of Missions and Church Extension in New York. The Shreveport church group arranged the party after hearing a lecture by the Rev. Konstanty Najder, former superintendent of Methodist work in Poland.

2 in 1 **HERE**, in parallel columns, are The King James and Moffatt translations of The New Testament. Read the type sample below, and see how this wonderful volume demonstrates its own usefulness. Don't choose *between* The King James and The Moffatt—take *both*—and in *one* volume!

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1 THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

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Dr. Wysner is a recognized authority on Moslems. She will have territorial responsibility for the Near East and North Africa, among Moslems, and will also have charge of women's work and problems of Christian homes. She is a member of the American Anthropological Association, of Kappa Phi and of two honorary scholastic societies, Mortar Board and Kappa Delta Pi.



Nation-wide Church Attendance Campaign

WITH THE CO-OPERATION of the national agencies of the Advertising Council, the United Church Canvass is climaxing a nation-wide publicity campaign to foster attendance at churches and synagogues during November.



Dr. Quimby

Radio, newspaper advertising, billboards, television, and magazines are co-operating in the effort. Dr. Karl Quimby of the Methodist Board of Missions and Church Extension and Dr. Stanley I. Stuber of Church World Service are the canvass representatives

in charge of the movement. Many of the churches will use Sunday, Nov. 13, as a day for a united canvass of community homes urging church attendance and support.



**Movie of Methodist Missions
Now Being Filmed in Africa**

☞ A 16 MM. COLOR SOUND MOVIE OF Methodist mission work in Africa, produced by the Department of Visual Education of the Division of Education and Cultivation, Board of Missions and Church Extension, is now being filmed in Liberia, West Africa.

Now on location in Liberia are Togo Fujihira of New York, photographer for the Department of Visual Education, and Alan Shilin, also of New York, the script writer. The movie is being filmed in Monrovia, Ganta and Kakata. All members of the cast are natives and missionaries.



**More Church Groups
Join World Council**

☞ THE WORLD COUNCIL OF CHURCHES, of which Bishop G. Bromley Oxnam, of New York, is the American president, announces the affiliation of four more churches to that international body, making the total membership now 155 denominations from forty-four countries. The new member churches are: the United Church of Christ in the Philippines, the Baptist Union of Denmark, the Dyak Evangelical Church in Borneo, and the Toradja Church of Central Celebes.



**Hospitals and Homes
in Europe Visited**

☞ MAKING THE FIRST OFFICIAL OVERSEAS visitation for the Methodist Board of Hospitals and Homes, Bishop Raymond J. Wade of Bay View, Mich., president emeritus of the board, and the Rev. Dr. Karl P. Meister of Chicago, executive secretary, are on a goodwill tour of 12 countries on the continent and the British Isles. Their trip, authorized by the Board of Hospitals and Homes, is being made in co-operation with the Board of Missions.

As part of their goodwill mission, they are carrying a goodwill fund to be distributed to some of the needy institutions they are visiting. The fund, though not large, represents the sacrificial gifts of staff members and the families of many of the Methodist institutions in America. The largest

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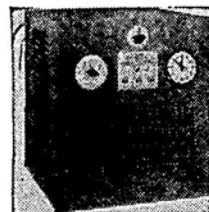
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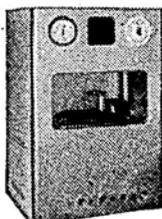
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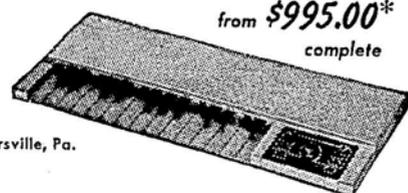
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gift, a check for \$1,000, came from the Elizabeth Gamble Deaconess Home Association, affiliated with Christ Hospital in Cincinnati, Ohio. This contribution is being sent by the Cincinnati group to the Deaconess Mother House and Hospital of the Bethany Deaconess Association, Frankfurt, Germany.



**Visual Aids Sources
Listed in Guide Book**

☞ THE FIRST EXTENSIVE LISTING OF RELIGIOUS education films, slides, and recordings has recently been published by the International Council of Religious Education in Chicago.

The purpose of the 107-page Audio-Visual Resource Guide is to help local churches find and use suitable materials for their Sunday schools and other educational programs.

More than twelve hundred titles are

included. Of these, more than two hundred are evaluated and classified according to the basic objectives of Christian education.

Listed are 16 mm. motion pictures (sound and silent), 35 mm. filmstrips (with and without records), projected slides (2x2 and 3 1/4 x 4 inches), and recordings (33 1/3 and 78 revolutions per minute).

Necessary technical information and rental procedure are given for all titles. Recommendations, however, are made only among the 200 titles in the evaluated section. Each evaluation includes a brief summary of contents, an opinion as to content and technical quality, and suggestions for use.

The guide also contains a topical index of evaluated materials, a listing of denominational and other sources for purchase and rental of materials, and an annotated bibliography of 31 books in the audio-visual, radio, and

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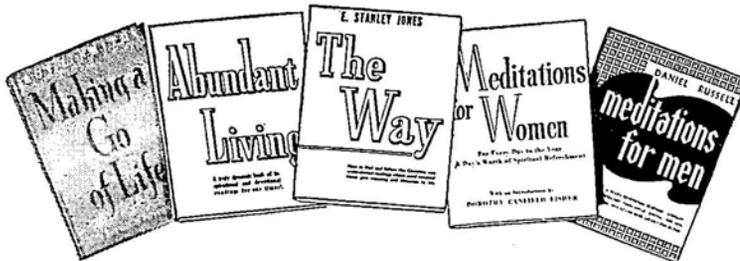
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television fields. A description of agencies serving Protestant churches in these fields is also appended.



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THE METHODIST CHURCH IS SEEKING five experienced construction engineers and builders to supervise and plan the building of schools, hospitals, churches and residences in Africa. Three-year contracts will be given for service in the Belgian Congo, Angola, Southern Rhodesia and Mozambique.

Applicants must be between 25 and 40 years of age, members of some evangelical church, and ready to enter the work with the purpose of doing a Christian service for future generations. Remuneration for men and families will be on the usual missionary basis, which includes travel to Africa and back, housing, etc. It is hoped that some of the men will wish to make this a lifetime service after the three-year contract period.

Interested persons may contact Dr. M. O. Williams, Jr., Missionary Personnel, Methodist Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, New York.



Bishop Springer's Wife Dies in Africa



Methodist Prints Mrs. Springer

PIONEER MISSIONARY to Africa, Mrs. Helen Emily Springer, 82, wife of Bishop John M. Springer, died recently in the Belgian Congo, Africa.

Mrs. Springer went to Africa in 1891 with her first husband, the Rev. William Rasmussen, who died a year or two after they arrived there. In 1905 she married a fellow missionary, Dr. John M. Springer, with whom she shared the pioneering life that involved nearly seven thousand miles of travel by trails, in hammocks, on donkeys, mules, bicycles, and on foot.

Prominent among Mrs. Springer's accomplishments was the work she did in translating Christian literature and scriptures into several native tongues. She helped to reduce three languages to writing and produced textbooks for schools in the various languages, as well as in English. She wrote a number of hymns and translated other hymns as well as several Books of the Bible

into various languages. She witnessed and was a part of the great transformation of Central Africa, which has seen the rapid introduction and extension of motor roads, railroads and airplane routes.

After the election of Dr. John M. Springer to the missionary episcopacy at the General Conference in 1936, she aided in his heavy administrative responsibilities throughout Central and South Africa. After the Bishop retired the couple continued to live in the Congo.

Mrs. Springer was born in New Sharon, Maine, on April 2, 1868. She graduated from Holyoke (Mass.) High School and Woman's Medical College, Philadelphia, Pa. She was the author of two books on Africa, *Snapshots from Sunny Africa*, and *Campfires in the Congo*. She wrote many articles for the church papers and magazines.

Her husband survives.



*Adrian College Names
New Vice-President*

THE REV. DR. EDMOND H. BABBITT, who formerly was educational secretary of the Board of Hospitals and Homes of The Methodist Church in Chicago, became vice-president of Adrian College, Adrian, Mich., on September 1. In his new post, he will be in charge of finance for the Methodist-related college. He succeeds the Rev. William A. Rush, who now heads the new department of finance of the Division of Educational Institutions in the General Board of Education in Nashville.

Well-known throughout Methodism because of his frequent articles in church periodicals, Dr. Babbitt is a member of the Michigan Conference and has served as superintendent of the Grand Rapids District and as pastor of several churches. He has been associated with the Board of Hospitals and Homes since 1947.

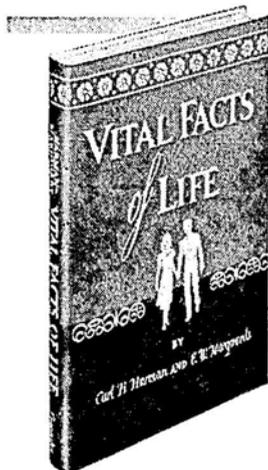
Always interested in youth work, he served for four years as a state officer in the former Epworth League and has been actively identified with summer institute work for many years. He has been in demand as a speaker at youth conferences.



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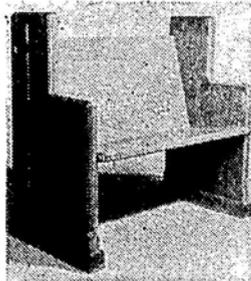
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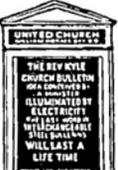
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District Superintendents Urged to Help Settle DP's



Bishop Lowe

THE METHODIST Committee for Overseas Relief, headed by Bishop Titus Lowe, is urging Methodist district superintendents to give a formal "assurance" that they will resettle a displaced persons family from Europe somewhere within the district. The "assurance" guarantees that the DP family will have a job, a home, transportation from the port of entry to the new home, and that it will not become a public charge.

The Committee is hoping to bring 2,000 persons to America before the end of 1949, and these "assurances" of work and care by church groups are necessary to their resettlement. In 1950 it is hoped to resettle in America, under Methodist Church auspices, an even larger number.



Tract Society Enrolls Distributors

THE AMERICAN TRACT SOCIETY, which annually distributes millions of Christian leaflets, booklets and tracts throughout the nation, is enlisting 100,000 "tract distributors," each pledged "to give one tract to someone each day and to pray definitely for the recipient." In this manner the Society hopes to increase its work by several million tracts per year, though printed matter from other agencies may be used also. Dr. Henry G. Perry, executive secretary, is in charge of the movement.



Who Brought You the Gospel?

THE REV. A. A. CHAMBERS, RECTOR of St. Peter's Protestant Episcopal Church, Auburn, N. Y., tells his people this about missionary needs: "It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland, and an Irishman who made the missionary conquest of Scotland. No matter where one's ancestors lived, they received the gospel at the hand of an alien race. And yet, there are some who say they do not believe in missions!"

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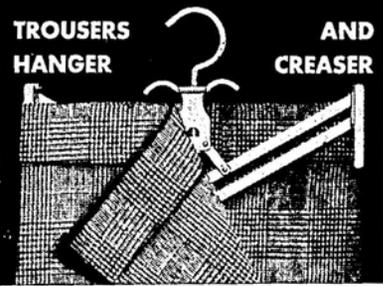
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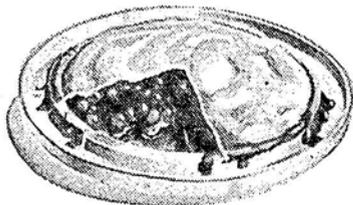
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Says China Church May Go Underground

AT THE CLOSE OF A RECENT VISIT TO China, and conferences with Chinese leaders of the Christian church, noted world-traveler and churchman, Dr. Sherwood Eddy, takes the view that "the church is now forced to return to apostolic conditions under which the early Church thrived."

He quotes a pastor from Shensi Province to the effect that pastors are free to lead their churches under four conditions: their mode of living must be like the common people in dress, dwelling and food; they must earn their living by farming, trade or industry, since preaching is not regarded as a "productive" vocation; their character must be Christ-like, as testified to by their neighbors in the recurring trials and purges conducted by the Communists; and their faith must be apostolic, fearless, sure of the Gospel, patient under persecution, and ready to die for their faith as the Communists are ready to die for theirs.

"It was felt that it would be impossible for some Christians to adjust themselves to the new social order, partly because they did not denounce the evils of the old order," Dr. Eddy said.

He believes that "the churches and individual Christians will survive in China as they have in Soviet Russia; medical missions can probably be carried on as long as we are willing to support them; Christian education, while probably tolerated at first, will gradually be eliminated.

"Education will be regarded as a function of the state for training in citizenship, and completely dominated by Communists. Indignant that Chinese scholars, knowing their artistic writings for some 3,500 years, have left 400 million illiterate peasants in poverty and ignorance, the Communists will gradually introduce compulsory education."



Survey of Religious Workers

A WORLD SURVEY OF PROTESTANT missions made by the International Missionary Society, London, England, shows that the entire staff of Christian workers connected with Protestant missions number 192,987 persons. This total includes 25,989 ordained ministers, 128,713 laymen, and 38,285 women.



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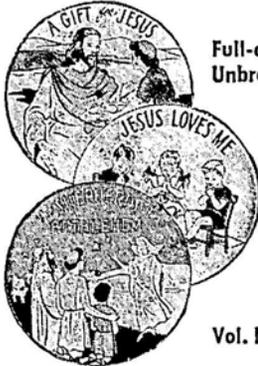
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Church Serves Women Prisoners

MISS KATE COOPER, OF ATLANTA, Georgia, missionary in Seoul, Korea, reports that missionaries and Christian ministers are now working for the rehabilitation of women prisoners and ex-prisoners from the infamous West Gate Prison.

Formerly all released women convicts were for long periods under the strict supervision of the police and were often rearrested for slight offenses. Now increasing numbers of them are being released to Christian workers, and they are directed to the church and to its organizations as a means of rehabilitation. Some of them have been so influenced by the church and its teachings that they have asked for membership, Miss Cooper says.



Christians to Ship Grain to Europe

CATHOLICS AND PROTESTANTS ARE working together in a campaign to secure gifts of food from the farmers of the United States for shipment to needy parts of Europe and of Asia. The "Christian Rural Overseas Program," as the movement is known, is now officially organized in twenty-five states and will be extended to others, under the leadership of John D. Metzler, national director, and with county and state committees in charge across most of the nation.

Special trains and truck caravans will gather from the farmers gifts of wheat, corn, milk products, beans, dried fruits, fats and cotton. Last year the gifts of food from rural America were valued at several million dollars.



"Meal of Fellowship" Is Interdenominational

THE agape, OR MEAL OF FELLOWSHIP, common in the early Christian church, has been revived in the Church of England parish of Hilgay, Norfolk, as a means of promoting unity among members of different Christian denominations.

Fellowship meals were introduced by the Rev. G. I. F. Thompson, rector of Hilgay, who was authorized to proceed with the plan by the Rt. Rev. Harold E. Wynn. The only conditions for participation are "baptism and some guarantee of personal discipleship."

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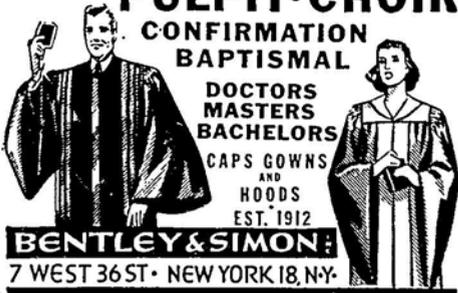
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Deaconess Work Starts in Australia

THE UNITED EVANGELICAL LUTHERAN Church of Australia has decided to establish a deaconess order in that commonwealth, especially for work in church hospitals and in mission parishes. The Church plans the opening of a "motherhouse" in the near future.



A One-Man Medical Team

"THE LEGENDARY DOCTOR OF SIAM," who has been in that country for the past forty years as a missionary of the Presbyterian Church in the U.S.A., and for the past two years as the only missionary doctor there has had the supervision of seven hospitals and a leprosy colony, is now in the United States for a furlough.

He is Dr. Edwin C. Cort, medical missionary, whose title was earned by his stupendous labors to bring health to the people of Siam. During the past two years, in addition to hospital supervision, he has distributed to hospitals, dispensaries, and clinics, over 10,000 pounds of medical and relief supplies received through Church World Service, has treated 145,000 patients in one province, and organized relief teams in nine others.



Dr. R. A. Hardie, Korea Veteran, Dies

ROBERT ALEXANDER HARDIE, M.D., of Lansing, Michigan, retired missionary of the Methodist Episcopal Church, South, who served in Korea for forty-six years, died recently at the age of eighty-four. Dr. Hardie was born in Caledonia, Ontario, Canada, on June 11, 1865, and received his medical training and degree at Toronto University.

In 1890, Dr. Hardie with Mrs. Hardie, the former Margaret Matilda Kelly of Ontario, first went to Korea as missionaries of the Canadian College Mission Board. After eight years of service under that agency in Wonsan, Korea, they transferred to the mission of the Methodist Episcopal Church, South, which took over the hospital and other buildings of the Canadian mission. In 1909, Dr. and Mrs. Hardie were transferred to Seoul, where they remained until 1936.

Mrs. Hardie died in Lansing, Mich., in 1946.

Dr. Hardie is survived by four daughters.

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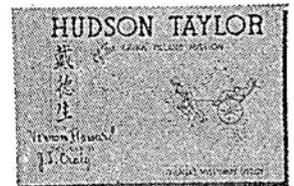
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Liberian Mission Building Dedicated at Colorful Rites

ONE NEW BUILDING WAS RECENTLY dedicated at the Gbarnga Methodist Mission, Liberia, Africa, and ground was broken for the second.

Of this occasion Bishop Willis J. King, of The Methodist Church in Liberia, wrote: "One of the most colorful ceremonies in connection with His Excellency President Tubman's recent visit to the Sanaquelle and Gbarnga districts, was the cornerstone laying of the new W. V. S. Tubman Elementary School of the Gbarnga Methodist Mission. The W. V. S. Tubman School is a modern two-teacher Rosenwald type building, with office, library, study hall, and cloakroom all housed under one roof, and with a folding door arrangement by which the classrooms can be thrown into one large room, to be used as an auditorium for a larger service.

"A unique feature about this school is that it was built entirely from funds raised in Liberia by the Board of Missions and Church Extension of the Liberia Annual Conference of The Methodist Church, which sponsors the Gbarnga Methodist Mission, in cooperation with the Board of Missions and Church Extension of The Methodist Church, located in New York."

Dr. Shacklock Returns from Japan and Korea

DR. FLOYD SHACKLOCK, PROFESSOR of missions in Drew Theological Seminary, returned with Mrs. Shacklock recently from a four-months trip to Japan and Korea where they studied post-war social and religious conditions, especially as related to the services of the Board of Missions and Church Extension of The Methodist Church in these lands.

Dr. Shacklock was formerly a missionary to Japan. In the summer of 1948 Dr. and Mrs. Shacklock were the directors of a special school conducted by the Board for the training of 50 young people who had volunteered for three years of missionary service in Japan and Korea, popularly known as the "J-3's" and the "K-3's."

On their recent trip Dr. and Mrs. Shacklock visited all 50 young people in their mission stations and talked to the pupils and faculties of the schools in which most of them work. They held conferences of the K-3's and first

term missionaries in Korea, twenty being present, and of J-3's and first termers in Japan, with 80 in attendance. These gatherings were followed by a conference of J-3's and of the Youth Work Committee of the United Church of Christ in Japan at which the youth program for the coming year was set up, and a gathering of the fellowship of Christian missionaries in Japan. In Korea, Dr. Shacklock spoke daily for two weeks at the Methodist pastors' summer institute, the first held since before the war.



Christian Movement in Japan's Prisons

SHIN-YU-KAI OR "FRIENDS IN FAITH Association" is the name of a recently organized body of Christians in the prisons of Japan. Established originally in the Philippines among Japanese Christians awaiting trial or under sentence for war crimes, the organization was carried back to Japan by those found innocent or discharged for return to their homeland.

It is now being promoted by this unique type of "alumni" for the benefit of those still incarcerated. A newly organized "chapter" is the one at Sugamo Prison in Tokyo where most of those charged with atrocities or sentenced to imprisonment are being held under American custody. It is reported that there are 66 enrolled members now in the prison, and that 44 recently took Holy Communion together as administer by a Chaplain of the United States Army.

A monthly magazine "Shinyu" is now being published by and for these Christian prisoners, and is given wide circulation by pastors and lay workers among convicts. In Sugamo, which is the largest prison in Japan, a young Christian pastor acts as chaplain among his fellow prisoners. Church services, Bible classes, and hymn singing sessions are regular features of the Shin-yu-kai program.

Dr. T. T. Brumbaugh, associate secretary of the Methodist Division of Foreign Missions has received a request made for appropriate varieties of Christian literature which may be distributed among English-reading prisoners, and for the opportunity of correspondence with American Christians who may wish to know more about the "Friends in Faith." All communications should be addressed to "Shin-yu-kai," c/o Kuriyama, 4-c-8, Sugamo Prison, Tokyo, Japan.

**Hospital Salaries
Paid in Rice**

BECAUSE OF THE FLUCTUATING values of gold in Communist controlled North China, salaries at the Isabella Fisher Hospital of The Methodist Church in Tientsin, are now being paid in cattles of rice, according to Miss Margaret M. Prentice, R.N., of Denver, Colorado, a missionary nurse.

Miss Prentice reports that, despite the upset conditions of the community, the hospital recently graduated seven nurses, the first since 1940; that 1,336 in-patients and 18,760 clinic patients were cared for during the year; 238 babies were born; 40,000 portions of milk powder were given to infants, and 16,000 servings of biscuits and flour were served older children. Many patients have become Christians during their days in the hospital as a result of the ministry of the Chinese pastor and the Bible woman there.



Missionaries Go to Alaska

FIVE MISSIONARY FAMILIES HAVE been named by the Board of Missions and Church Extension of The Methodist Church for service in Alaska. They will establish new churches and chapels and reorganize existing churches as a part of the "Advance for Christ and His Church," a movement which includes the strengthening of Alaskan missions. The new appointees are the Rev. and Mrs. Leroy Heilbrun of Bethany-Hamlin, Pa.; the Rev. and Mrs. Eugène Elliott of Chiloquin, Oregon; the Rev. and Mrs. Keith Whittem of Manton, Michigan; the Rev. and Mrs. Douglas Harrell of Seville, Florida; and the Rev. and Mrs. J. P. Porter of Brevard, N. C.



**Women of Israel
Seek Equal Rights**

A CARRY-OVER FROM THE OLD TAL-mudic laws is blamed by Mrs. Israel Goldstein as a major cause of discrimination against women in the new state of Israel. Mrs. Goldstein, wife of an American rabbi, is president of Pioneer Women, an organization of American working women.

On her return from a year in Israel, she said that the Israeli Council of Working Women, 80,000 strong, is working with the Pioneer Women to achieve in Israel greater equality between men and women as regards laws for divorce, property rights, medical care, and old age pensions, all of which, she says, now favor the male.

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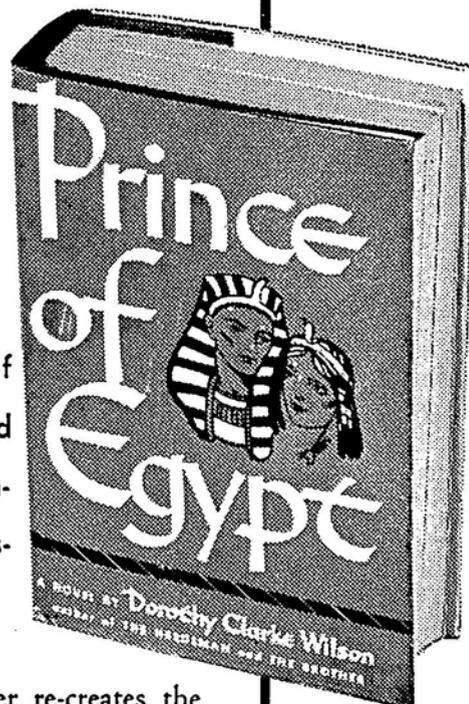
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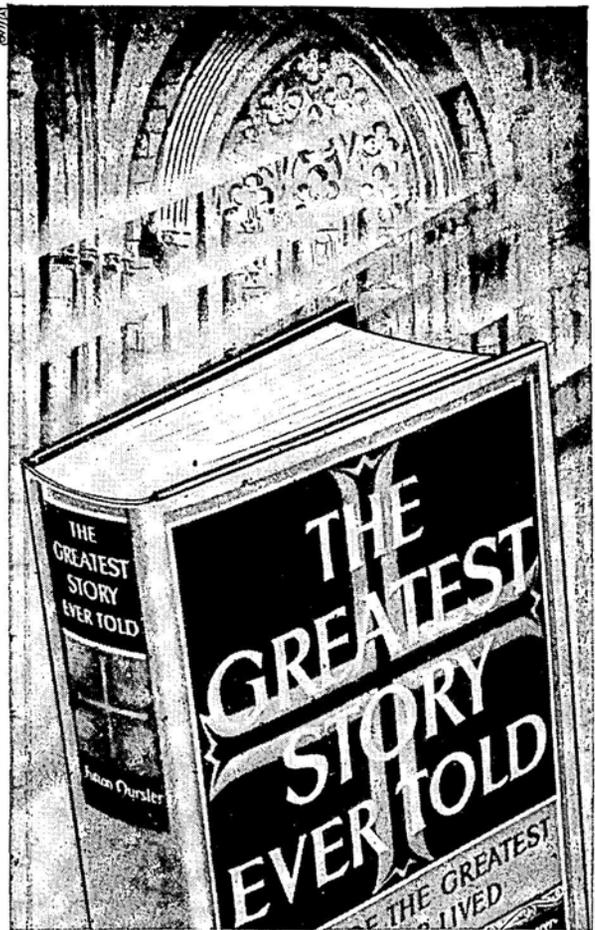
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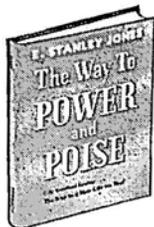
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